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Horizons

Widening Horizons--The Re-Making of a Nation

Text Book — We Who Are America, By KENNETH D. MILLER

Foreword

THE studies for three consecutive months, the Church and America's Peoples are based on the text book *We Who Are America,'* by Kenneth D. Miller. The author spent two years in Bohemia, studying the language and religious conditions among the Czechs. He directed for a time the educational and social work in the Jan Hus Neighborhood House in New York City. He worked for a time for the Y.M.C.A. among Czech soldiers in Russia. He has been a pastor and is now President of the New York City Mission Society.

Dr. Miller gives a picture of our America today,—who we are, how the nation was made up of the original inhabitants, the Pilgrims, the Puritans, the colonists, the pioneers, the Negroes, people from every European country and from some Oriental countries as well.

Every society should have access to the text book and every member should read it. New problems face us: Mass migrations from one section of the country to another; overcrowded conditions in defense areas, women going into industry, leaving their children "to whomsoever it may concern", increased moral dangers confronting youth and many more problems.

Our special stress in the study is on the *United Presbyterian Church* and America's Peoples.—the part our own church has played in the making of the nation, what she is doing today to make this "one nation indivisible," and how she is doing her part in giving the Gospel of Jesus Christ to the nation.

If we are going to keep America *America* the church must gird herself anew to go forth in an aggressive plan to bring the Word of God to every man, woman and child in the land and point them to the true and living God, who is the sovereign ruler of all nations.

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The Changing Type of Immigration

By MRS. W. T. McINTYRE, St. Louis, Missouri

MANY years ago some one referred to America as "The Great Melting Pot." The name struck a responsive chord in the minds of thinking people all over the world and today our great, big-hearted, open handed nation merits the title.

But a melting pot is a crucible into which a variety of raw materials may be placed to be softened, and the finished product as it comes out of the crucible or melting pot, must be a product of the material which has gone in, hence if we are to have good Americans today and tomorrow, we must have had good immigrants yesterday.

The word, "immigrant" may stimulate a different reaction in the mind of each of us as we hear it, for much depends upon the part of the country in which we live and the type of immigrant we have known. Those peoples who sought American soil previous to the Revolutionary War may not rightly be termed immigrants for they did not come to an established nation. Also during the period immediately following the war, 1776 to 1830, we can say very little of immigration for the country was new, times hard and living conditions too uncertain to tempt the people of Europe to leave their homes even though they had few comforts of life there. But by 1830 the United States had become an established reality and stories of her progress and opportunities were drifting back to the Old Country. Half a dozen presidents had worked out their ideas of better government and advanced industrial life; we had built our first railroad and locomotive, and were pushing westward to new territories for settlement. But we needed people; so we broadcast an urgent and enticing invitation to the peoples of Europe to come over and enjoy a life of freedom and opportunity, the like of which they had never known. This invitation appealed to them and they accepted by the thousands, and during the next century no less than 35 million souls were poured into our Melting Pot. One of the largest groups came from Ireland, partly to escape famine and unbearable living conditions in their own country and partly to take advantage of the opportunities in the New World. They were largely devout Roman Catholics and their life with the descendants of Puritan Yankees was not always harmonious.

Another sizable group of immigrants during this period came to us from Germany and it is said that the number of people of German stock ranks close to that of the Anglo-Saxons. These early Germans were not easily fused into the American way of life because of difference in their standards of Sabbath observance and the use of alcoholic beverages. Dr. Miller in his book, "We, Who Are America", has classified the Germans in America into three groups:

1. Those who became full Ameri-

cans and broke all ties with Germany;

2. Those who chose to remain as German as possible and remain in this country, and

3. The large group which ceased to be German but never became American and were known as German-Americans. The Germans have presented many problems but also have made many contributions. They are thrifty and industrious and have contributed largely to the cause of organized religion and to the development of music and art.

Next in numbers were the Danes, Norwegians, and Swedes. Their influx began about 1871 and they settled largely in the agricultural districts of the north and central states. These people were among the happiest and most easily assimilated of all our non-English speaking immigrants. Their percentage of literacy was very high and their religion, Protestant. Wherever there were large numbers of Scandinavians, there was a Lutheran church.

Another nationality which has brought rich gifts from the church of the Old Country into the American religious life, is the Welsh. They are often not only inherently religious but have a fierce love of liberty. An outstanding example of an American citizen of Welsh parentage is Chief Justice Chas. Evans Hughes. Other familiar Welsh names are Jones, Williams, Thomas, Evans and Roberts.

About 1850 large numbers of Czechs began to come to this country. They settled in the farm communities of Minnesota, Iowa, Kansas and Nebraska. They have proved themselves excellent farmers and good citizens. Religiously they were divided between Roman Catholic and Protestant, but after reaching this country many left the Roman Catholic Church, some joining their Protestant relatives, but large numbers of them remained entirely indifferent and unchurched.

COMPLEX PROBLEMS ARISE

As we look back over these years from 1830 to 1880 we can understand why the assimilation of these immigrants was not so difficult, for they were mostly of the white race and in search of liberty, but from 1880 until the present the story is somewhat more complex. There was a change in the character of immigration which is officially referred to as the "new immigration", and its beginning dates to 1882. The old immigration of English, Scandinavian, etc., did not cease but they were greatly outnumbered by peoples from Austria-Hungary, Greece, Italy, Poland, Serbia, Spain and other neighboring countries. The difference is marked. These new immigrants were largely Catholic, Orthodox or Jewish. Their homelands were for the most part absolute monarchies and the people illiterate. Those from northwest Europe were progressive in skilled labor and agriculture, but from southeastern Europe they were primitive, unskilled and in many instances only slightly advanced from serfdom. On top of all these disadvantages many were Latins and not fitted by race to develop into good Americans. But the demands of American industries for unskilled labor and the easier and less expensive

methods of transportation across the Atlantic continued to bring in these less desirable immigrants in unprecedented numbers. Many came to better themselves and their families but many others came only to acquire enough wealth to return and set up business in their home village.

The greatest numbers came to us from Southern Italy and Sicily. They were swarthy, unskilled, and slow of thought, fitted best for manual labor, settling largely in the great eastern cities. In 1940 statistics show New York City to have 15.5 per cent Italian population, making it the largest Italian city in the world.

THE CHURCH MINISTERS TO THE FOREIGNERS

The church in America was not unaware of the responsibility which these people had brought to her doors. Most of the larger denominations began devising ways to meet the problem and deal with it. The United Presbyterian Church began their first work among foreign-born in 1895. It was first promoted by our General Assembly, and later partly taken over by individual Presbyteries and Congregations. One of our first efforts was among the Italians in Pittsburgh under the direction of Miss Kate Gladden, whose work was outstanding and far reaching. At various times in the past 50 years the Board of Home Missions has sponsored work among many other foreign aliens and in presbyteries from the East to the West coast. Services were held in English so that many nationalities were served by one Mission. The policy has been to use American born workers, but those qualified to speak the language of the people whom they served.

Another important block in our

A Sod School House in Western Nebraska. Pioneers planned for the education of their children.

new immigration total came from the Slavic race. These include Russian, Poles, Czechs, Serbs and other kindred nations. They were predominantly Catholic peasants and for generations had suffered much due to the oppression and ever changing political regime. They found in America an industrial haven and centered largely where they found work in our mines, mills and stock yards. They centered in certain localities in large cities but from the first have shown a tendency to mingle with other immigrants and older Americans and when troubled times have come in the Old World in the past 25 years they have been ready and eager to throw their lot with America. Many of the second generation have attained a remarkably high standing both educationally and socially.

America has also counted many Jews among her people since the beginning of her history. From some of these earlier Jews have come many of our leading citizens. Morganthau and Lehman are Jewish names. But the thousands of Jews who have poured into our crucible in the new immigration make a very different story. They have come from the ghettos of Russia and Poland. For generations they have been victims of all sorts of restriction and persecutions, and as they have reached our shores they are far from promising prospects for good American citizens. Nevertheless they have continued to come in the largest numbers permitted by our Immigration quota laws. The result is that we now have five million Jews in the United States, or about one-third of the Jewish population of the world. Economically they have progressed rapidly. In the clothing industry, newspaper business and in moving picture and radio the Jew is making a large place for himself. The Americanization of the Jewish immigrant has progressed very rapidly and here he enjoys benefits unmeasured in his adopted country. The second generation Jew is usually far removed from the social and religious customs of his immigrant parents.

Many other lesser numbers of new immigrants have come to us from smaller countries of Europe and from Canada, Mexico, and Puerto Rico. So, with such a variety of groups, living, working and playing together, we cannot call our population today the same as that of yesterday. They have been and are being fused and mingled, some for better and some for worse results. As a Christian nation we have tried to meet the need as it came and to cope with problems as they were presented. However, these problems, too, have changed with the quota limitations placed upon immigration by our Government, and we do not now have the need of greeting and caring for the foreign speaking alien in such numbers as we met them 30 and 40 years ago. In fact, Dr. Bruce Wilson, Secretary of the American Board of Missions, tells us in his report to the 1943 General Assembly that in all probability this type of work will not long be a part of the work of the Home Board. The older generation is dying off and the second and third generations are

(Continued on Page 12)

"No More Strangers"

By MRS. PAUL E. CARSON, Los Angeles, California.

THAT part of the United States of America bordering the Pacific Ocean was, until well along in the nineteenth century, one of the "far places" to which were sent missionaries, such as Marcus and Narcissa Whitman.

Then, suddenly, from being a far-away land of legends peopled by needy Indians and Spanish conquistadores, the west coast became a center of excitement! Into the majestic silence of the mountains came the gold miners with their clang of pick and shovel. Where the little adobe mission and the presidio had been, the picturesque heart of a leisurely civilization, busy towns appeared by magic!

NEWCOMERS

Not all the ships in the harbors had come around the Horn. Some had sailed from across the wide Pacific, and down the gangplanks shuffled many slippered feet. The wearer of the slippers may have worn a wide coolie hat, wide trousers banded in at the ankle, or a loose blue shirt, but most certainly a long queue dangled down his back. Other costumes, from the far east, and from the islands of the Pacific, proclaimed the fact that in this growing new Empire the work of building would be shared by pioneers of both the Occident and the Orient.

These Asiatics were accustomed to menial labor. They were quick and willing to learn, and did not demand exorbitant wages. They quickly found employment as cooks, launderers, houseboys, and gardeners. Their services were in demand for heavier labor, as in constructive work on the great railroad which was then in process of construction. The Canton district of China furnished the majority of the railroad "gang", and it is interesting to learn that the City of San Francisco is still called by the Cantonese, "Gold Mountain".

Of all those who left their homes in the Orient, for economic or other reasons, few brought with them their families. As in every case where the gentle influence of good womanhood is absent, both moral and living standards were lowered.

Certain enterprising individuals began importing their young countrywomen to this country, for vile purposes. They posed as "father", or "husband" to the girl, who, because she could neither speak nor understand the language in this terrifying new country, was utterly at the mercy of her owner. Many of these girls were mere children. Customs officials were frequently hindered in their efforts to deport those of whose claims they were justly suspicious, by Occidentals who would profit financially by the traffic in slave girls.

Perhaps it is because women the world over are interested in other women, that Missionary Boards were awakened to the need for Christian

workers among the Chinese, Japanese and Filipinos.

THE CHURCH OPENS ITS DOORS

The Presbyterian Church, through its Occidental Board was the first to establish an Oriental mission in the Occident. In 1854, in Sacramento, the Baptist Mission for the Chinese was begun.

A notable project of the Presbyterian Occidental Board was the Girl's Home. Since the 1890's it has been presided over by Miss Donaldina Cameron. The beauty of her sweet face and her gentle manner leave one utterly unprepared for her history of daring and determination in the rescue and protection of slave girls. The thousands who have benefited by the affection and security of the Home, are living testimonials of how Christ has used Miss Cameron, her faithful assistant Miss Wu, and others who have labored together in this field. It is because of these consecrated women that many a Christian Chinese home is graciously presided over by a happy wife and mother.

All along the west coast there are missions for Orientals. They are supported by various denominations.

At Salinas, where Filipinos work in the lettuce fields,—now also in Guayule,—the church, nominally Methodist, but actually interdenominational, is in charge of a Filipino minister. In Stockton the same work is carried on by the joint efforts of the Presbyterian and Methodist denominations. It is from this section that ninety per cent of the world's canned asparagus comes. The Salvation Army has done a splendid work among the Filipinos. On a street corner in San Francisco a crowd gathers to hear the music and exhortation of a Salvation Army Band. Drawing near we observe that all of the group participating, with the exception of two, are Filipinos.

The Filipinos are largely agricultural workers. Because they "follow the crops" established churches are not so numerous.

Work among the Japanese has followed the same general lines as that among the Chinese. The Japanese on this coast were fishermen, gardeners and importers. They tended to segregation, as exemplified by "Little Tokyo" in Los Angeles. There the Christian Church had a fine worship building and a modern Community Building, which served as a recreational center. Those who worked among the Japanese there, and elsewhere, before December 7, 1941, are confident that there are among them faithful, devoted Christians. It takes much longer for a religion to die than it takes to plant the seed!

A TYPICAL CHINESE CHURCH

Will you come with me to visit a Chinese Church and School?

We walk up Sacramento Street in San Francisco. Here we turn into a block-long, brick-paved thoroughfare. It gets its Chinese name, "Queen of Heaven Temple Street", from a temple which once stood here. The name it is given on the map of the city, and the one by which we know it, is "Waverly Place".

At one end of the block stands a red brick house of worship. On its face this inscription may be read:

"Chinese Baptist Church, property of the American Baptist Home Missionary Society."

At number 15, a side door, we ring the bell. It is opened by Miss Celia D. Allen, the kindergarten teacher. This attractive young woman combines enthusiasm for, and interest in her work, with thorough preparation for the task. She is a graduate of State Teacher's College of Michigan, and of the Baptist Training School in Chicago. Before coming to San Francisco she worked among the Chinese in Seattle and in Portland.

On the first floor we enter the sanctuary, which has a worshipful atmosphere. To the left of the chancel is the study of the young and progressive pastor, the Reverend Albert Lau. Born and reared in China, Mr. Lau preached there in the "Boat" mission, to the Chinese who live in boats on the rivers. After coming to America Mr. Lau was graduated from the Baptist Seminary and Divinity School in Berkeley, California. His acquaintance with the Chinese classics is evidenced by the fact that he teaches a class in Mandarin.

The second floor of the building is given over to classrooms. In each of the Chinese churches there is a school. In this one there is an accredited kindergarten for the tiny Chinese children; a class where boys who have recently come from China, and where women who do not have other opportunity, may learn to speak English. There is, of course, a Bible Class for women, and a Chinese language school.

Other activities in the church are, a Woman's Club, World Wide Guild, (missions again!) Crusader Band, Royal Ambassador group, two choirs, and a young people's organization. The China-born boys find here a welcome and an opportunity to learn to be Christian Americans.

You have always known that in some things the Chinese do the exact

Miss Celia Allen, Teacher, and group of happy Kindergarten children, Chinese Baptist Church, San Francisco, California.

opposite of the way we have been taught to do the same thing. For instance, with them white is the color for mourning. When they write they begin at the right of the page. So if you are accustomed to a basement kitchen, do not be too much surprised at finding in this building that the kitchen is on the third, and top, floor. There is a logical reason for its location, however, for it adjoins the large and comfortable Social Hall. Here in a homelike atmosphere informal groups gather about the open fire.

COOPERATION AND FELLOWSHIP

There is a very noticeable spirit of cooperation among the San Francisco Chinese churches. To quote Miss Allen: "Followers of the Master should have integrity of character, a genuine friendliness, and a lack of all pettiness. They should be a body of people living out the principles of Jesus in all of life." These workers, Miss Allen, with Miss Hubbard and Miss Dorothy Fidiam of the Presbyterian Chinese Church, and others, are unifying their efforts for the glory of God.

Up to the Hip-Wo school we find them cooperating in a Daily Vacation Bible School. It has an enrollment of three hundred Chinese children between the ages of five and fifteen. The Junior High group appears to be intensely interested in its project, which we discover to be the production of a play based upon the life of St. Paul. The writing of the dialogue, designing of costumes and preparing the settings is done by the pupils. Perhaps the working out of this detailed knowledge of the life and times of Paul will cause them to be able to say with him, "One Lord, one faith, one baptism, one God and Father of all."

Leaders of the various denominations meet together once a month in a "Christian Workers' Fellowship."

The "Chinese Christian Youth Fellowship," interdenominational, has three meetings each month. One is a breakfast, one a party, and one, held on Sabbath evening, is a worship service.

THE LEE FAMILY

The result of early mission work among the Asiatics in America is exemplified in the lives of Mr. Lee and his family.

Lee Park Lin, born in China, was brought to California as a little child. When he was six years old, his mother placed him in the Baptist Mission School, which had, at that time capacity for only twelve boys. The influence of the school led him to accept Christ, although this step was bitterly opposed by his non-Christian father.

When Park Lin, as a young man, visited China, it was his good fortune to meet a fine Christian girl who became his wife.

After Mrs. Lee arrived from China she found that there was no school for Chinese girls. The Chinese custom at the time was for girls to remain at home until the age of twelve.

Mrs. Lee, with the help of missionaries, succeeded in establishing a school exclusively for girls. In it she taught reading and writing and fine embroidery.

Mr. Lee served in the United States Navy, and in the United States Immigration service. While stationed at Tuscon, Arizona, he was instrumental in establishing a mission for Mexicans and Chinese. He was for many years interpreter at Angel Island, which serves the same purpose here that Ellis Island does on the east coast.

The children of this family reflect honor on their parents and on the church which so greatly influenced their lives. Two daughters are married, and are active in church work; a son, a dentist, is overseas in the service of his and our country; Doctor Dora finds time for work in the Christian Center at Stockton, and directs a choir; Stella is a nurse in Oakland Children's Hospital, and Elmer, the oldest son, is a post office employee.

What you have been told of this one church and school is true, in greater or less degree according to equipment provided, wherever work among Asiatics has been established on the west coast. That it repays in a material way is proven by the fact that Chinatown, San Francisco,—and doubtless this is also true in other cities,—has the smallest percentage of crime of any section of the city. The reverse condition existed before the churches entered the field.

It is due to the untiring effort of those who saw the vision and answered the call, that the knowledge of the love of Christ has been given to Asiatics in America. To them we owe an eternal debt of gratitude. It is our privilege to further their efforts in every possible way. Then we may say with Paul, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, . . . in whom ye also are builders together for an habitation of God through the Spirit."

THE CHANGING TYPE OF IMMIGRATION

(Continued from Page 7)

English speaking and prefer association with an American church. Within the past year our oldest mission, The First Italian Mission of Pittsburgh has been disorganized, leaving at the present time only five foreign language churches under the care of the Board.

May we not fail to care as much for the religious welfare of our New Americans as we did for their foreign speaking, immigrant parents.

References:

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The U. P. Church in North America—McCulloch, Board of Publication.

Minutes of the 85th General Assembly.

The Second Generation

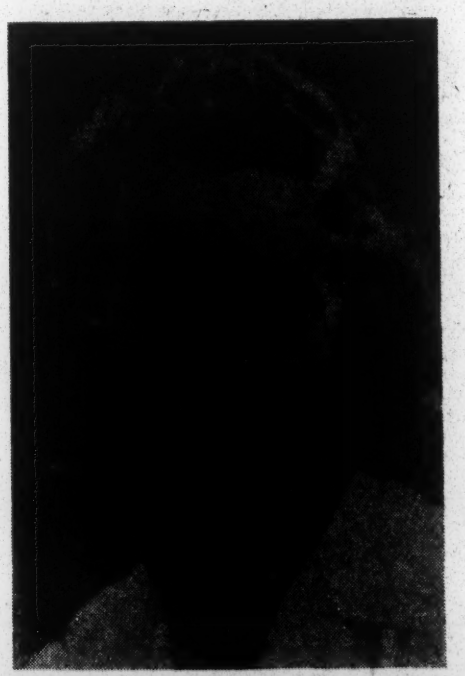
Our Young People's Society

By REV. S. MIGLIORE, M.A. Pastor of Second Italian United Presbyterian Church, Pittsburgh, Pa.

AS we glance backward across a score of years and consider the growth of our young people's work in our missionary field, we can truly say that whatever success we have had, has been the result of direct prayer, purposeful planning, and patient labor.

A score of years ago there was an organization which claimed to be a young people's organization and was made up of papas, mamas, and their children. The meeting preceded the evening worship. The Italian was the only language used. The honorable fathers were the only ones who led the meetings and who expounded the Scriptures as the Spirit gave them utterance. Very few were the young people present. In those days girls in their teens were not permitted to go out by themselves at night without being accompanied by their parents. I asked the honorable fathers to give the few young people present a chance to take part in the meetings and to permit them the use of the English language. This had unexpected results. For when the young people had charge of the meeting the honorable fathers were absent, and when the honorable fathers led the meeting the young people were not to be seen. The experience reminded me of the words of Jesus: "Neither do men put new wine into old bottles."

Lt. Michael Robbe, Navigator — An active member in the Young People's Society; a graduate of Westminster College.



Princie Tudisco, Westminster Graduate, Superintendent of Sabbath School

There were not enough young peo-

Ernest Aita, Navigator—Selma Field, Monroe, La.

ple to justify an organization. Also those few present had no experience in leadership, were bashfully afraid, and dared not to take part in the meetings. In those days, although the attempt to organize a young people's society seemed futile, I was convinced that the Lord was with me and with his help all things are possible to those who believe. A school teacher volunteered to help me. We both decided that our best chance for the organization of a young people's society lay in recruiting boys and girls in their early teens.

We organized such a group which today we would classify as pioneers. Every week we planned a new program formulated in such a way that most of those present could participate. With love and patience we urged them to pray, read the Scriptures, and to lead a meeting. About three years elapsed before we were sure that our patient work was bearing fruit. Not long after we were able to organize a real young people's society which has had an active existence since then.

Being a small church we have just one Society, including all groups, although most of them are of High School age. The membership has varied anywhere from 20 to 35. Throughout the years our attendance has averaged from 20 to 40.

Our aim has been to recruit every boy and girl of high school age from the Sabbath School into the young people's society. From our experience we have found that it takes a very delicate approach to reach boys and girls between the age of twelve to fifteen. At this age, these adolescents are a bit self-conscious, somewhat afraid to express themselves, often restless, craving friendship, and yet indisposed to meet people. It is the opportune time to recruit these boys and girls at this critical

Yoland Aita, President of the Young People's Society; Student at Pitt University

age for the young people's society. Mrs. Migliore and I have taken this task upon ourselves. We approach them, assure them of our friendship and help, state the good points why young people ought to join in the young people's work and urge them to avail themselves of the opportunity.

The aim of our young people's society has not only been that of developing the inner spiritual life but also of training them for leadership in the church. Most of our young people can pray, lead a meeting and give a devotional talk. To better equip them for leadership we have been sending a few every year either to New Wilmington or Jumonville Conferences. The investment has been obviously profitable judging by the religious fervor manifested by the returning delegates. Miss Helen McMinn has been of great help to us in the young people's work.

We have urged our young people

Ruth Ciancio, Graduate of Westminster College, 1943

James Bonomo, Navigator—Selma Field, Monroe, La.; Former President of the Young People's Society

to profit by the educational opportunities. Three are graduates of Westminster College. Three others were enrolled in the following colleges: One, in Westminster; one, in Washington Jefferson; one, in Pittsburgh University. The war has disrupted their educational pursuit for the present. A Westminster graduate, Miss Princie Tudisco, is our present Sabbath School superintendent.

Most of our twenty young people in the Army or Navy today, were at one time active members of our young people's organization. Eight of the twenty were active officers and leaders in the Young People's Society when they left for the army. We miss them and pray for their speedy return; meanwhile our Young People's Society carries on.

It is heartening to receive letters from these boys. Recently two let-

ters have come that have cheered our hearts. From these we quote a few lines:

"I enjoyed reading your letter and hearing of the various church activities still in progress. I hope they continue that way.

"In the Navy one can easily sway to the dark and evil road of life but I can thank you and the rest of the church for my bringing up in the Sabbath School and Young People's Society. The temptations are great but with the help of God one can avoid them.

"My bunk mate is a very religious boy and is a swell fellow. We get along splendidly together. I went to Fellowship meeting yesterday and it was a good meeting, conducted somewhat like our Young People's meeting." *Conrad Bonomo*

"Every morning of every day of the week I have placed aside a certain time for a special purpose. The time is between the finish of breakfast and school call, which is usually about fifteen minutes, and the purpose is to read the designated section in the 'Garden of Prayer' and one full chapter in the New Testament. By following this procedure I find that sometimes I can read two or three chapters.

"The other cadets see me and I must say they are gentlemen about it and never bother me even when it is necessary to ask me a question." *Ernest Aita*

Such are the statements from some of our young people who are away from home and church and we are thrilled and inspired when we read their letters. I am sure the readers of the Magazine will be interested in their reaction to the religious life in the army.

Having met with these young people at various times and on various occasions the Editor wishes to add her word of appreciation of these fine young people themselves and the fine work they have done and are doing for the Master.

Visualizing the Study

By MRS. JAMES R. LEE, Bellrose, L. I, New York

FOLLOWING the theme "Horizons," use "rays" a "ray" of light for each thought as the program goes along. The first three "rays" are for September: Faith, Hope, Prayer. The second trio for October: Christian Education, Knowledge of Christ, Enthusiasm. The third trio for November: Goodwill, Love, Peace.

Summary:

The Original Inhabitants—Faith
The Colonial Period—Hope
Our Church's Part—Prayer

The Changing Type of Immigrants—Christian Education
No More Strangers—Knowledge of Christ
The Second Generation—Enthusiasm

The Place of Indians and Negroes—Goodwill
Transplanted People—Love
Our Responsibility—Peace

Make a Poster using yellow cellophane for the sun. Put the rays on as the book is reviewed. Have a light in back of the sun and as the book is completed add a church just below having the tower reach the sun—Our only possibility for the lasting peace.

We Americans

By WILLIAM P. SHRIVER

There are a hundred and thirty millions of us, a sizeable lot of folk.
We range a vast continent stretching from sea to sea,
Rich in natural resources, varied in scenery, beautiful to look at.

We are a cosmopolitan people; we include all races—brown, yellow, red, and white;
But beneath our skins we are one: we are Americans!
We speak the languages of all the world; you can hear them on our streets;
But we understand one another; we know what we are doing;
We are doing something together.
We are building a civilization, we Americans.
We have been at it a long time. It looks pretty good to us; it looks good to others. But the job isn't finished.

Our ancestors tackled a frontier and subdued it;
Our fathers turned their hands to building a tireless industry and great cities with towering skyscrapers.
In them are the best and the worst of what we have made.

But they are not America, they are not our civilization.
You will find it nearer by, out on the plains, in mountain canyons, down by the sea—wherever you are.
Work, hard work, and plenty of it; that's what we want.

Homes, be they ever so humble, to which we return at night expectantly,
And where the kids are raised.

Neighbors, the neighborhood in which we live—it might be better,
More kindly, more filled with thoughtful care.
Schools—and now you are talking! The best is none too good for us.
Churches, their spires pointing up toward Heaven from which has come our help in times of testing, our strength for daily needs.
We Americans believe in God, even when we do not honor him as we ought;
But we are going to do better. We have to!
This civilization of ours must be founded on a rock.

We are an independent lot, we Americans.
That is our glory; we live under Freedom.
We do not ask anyone to take care of us; we do not want a "Big Boss", even our Government.
All we ask is a fair deal and a chance.

But out there are those other worlds. We need them as much as they need us.
World neighbors; a world civilization!
That is our next big job. We are rolling up our sleeves,
We Americans!

Women and Missions

Suggested Devotional Service

For Program—Study on "Widening Hoizons—The Re-Making of A Nation."

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1943: MOUNTAINS OF THE BIBLE.

October: *Mount of Beatitudes.* Matt. 5:1-12.

Opening Thought: "He who climbs above the cares of this world and turns his face to his God has found the sunny side of life."

Prayer: "O Lord! let Thy presence put to flight the petty cares that eat out the nobleness of life. Let us be of those that love the great heights of life, that are overcome at times by Thy great works; so that passing through life Thy mightiness may comfort us and make us fight continually Thy great battle of Christ against sin, of God against the devil. Amen."

Leader: Matt 5:1-3.

First Reader: "Our deepest humiliation may be our greatest triumph. What is usually spoken of as the "triumphal entry" of our Lord into Jerusalem was the high tide of His greatness only in the eyes of the unthinking people. His real triumph was His humiliating exit to the cross."

Second Reader: Ps. 51:17; Prov. 16:18, 19.

Leader: Matt. 5:2, 4.

First Reader:

"Dear Lord! in all our loneliest griefs
Thou hast the largest share;
And that which is unbearable
'Tis Thine, not ours, to bear."

Second Reader: Isa. 61:1-3; II Cor. 1:3-7.

Leader: Matt. 5:2, 5.

First Reader:

"He that is down needs fear no fall,
He that is low no pride:
He that is humble ever shall
Have God to be his guide."

Second Reader: Ps. 37:5-15.

Leader: Matt. 5:2, 6.

First Reader:

"Upward the soul forever turns her eyes;
The next hour always shames the hour before;
One beauty, at its highest, prophesies
That by whose side it shall seem mean and poor.
No Godlike thing knows aught of less and less,
But widens to the boundless perfectness."

Second Reader: Matt. 6:33; Ps. 37: 3, 4, 23, 24, 37-40; Ps. 92:12.

Leader: Matt. 5:2, 7.

First Reader:

"O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there; . . .
To worship rightly is to love each other,
Each smile a hymn, each kindly deed, . . . a prayer."

Second Reader: Ps. 41:1; II Tim. 1:16-18.

Leader: Matt. 5:2, 8.

First Reader: "Man looks on the outward appearance, but God looketh on the heart. The fundamental matter is not, Have I committed certain sins? but, Is there sin in my heart?"

Second Reader: Ps. 15:1, 2; Ps. 139:23, 24.

Leader: Matt. 5:2, 9.

First Reader:

"Great God, Whose Power is Love,
Guide us in ways like Thine,
On paths that lead to lasting Peace
Glow with Thy Light Divine:
Enrich with wisdom true,
And understanding mind

Till nations live in friendly trust,
And Peace comes to mankind."

Second Reader: Romans 8:16, 17; Heb. 12:14.

Leader: Matt. 5:2, 10-12.

First Reader:

"Christ's heart was wrung for me, if mine is sore;
And if my feet are weary, His have bled:
He had no place wherein to lay His head;
If I am burdened, He was burdened more.

The cup I drink, He drank of long before;
He felt the unuttered anguish which I dread;
He hungered who the hungry thousands fed,
And thirsted who the world's refreshment bore."

Second Reader: II Cor. 4:6-10, 17; I Pet. 3:8-18, 22.

Prayer: (For suggestions see 11, 12, 14, 15 Days in Prayer Cycle.)

Prayer-Poem:

"God of the Nations, who from dawn of days
Hast led Thy people in their widening ways,
Through whose deep purpose stranger thousands stand
Here in the borders of one promised land;

"Thy hand has led across the hungry sea
The eager peoples flocking to be free,
And from the breeds of earth, Thy silent sway
Fashions the Nation of the broadening day.

"Then, for Thy grace to grow in brotherhood,
For hearts aflame to serve Thy destined good,
For faith, and will to win what faith shall see,
God of thy people, hear us cry to Thee."

Closing Song: Bible Songs Hymnal No. 77.

WORK WE DO TOGETHER

There is a growing consciousness among thoughtful people, that the Church has an imperative responsibility for Christianizing every phase of national life if the America of the future is to be a land of freedom and democracy. Techniques must vary from those of the early days of home mission effort but the home mission message is still fundamental in reconstructing areas where democracy is threatened. Facing this urgent task, the Home Missions Council of North America must depend upon the consistent cooperation of the twenty-three denominations in its membership.

There are two types of service rendered by the Council. One affords opportunity for board representatives to meet in committees for coordination of programs and consideration of common problems: as a rule this does not involve administration by the Council. The other is expressed in concrete services of various kinds, often referred to as "projects," for the administration of which the Council is responsible.

These projects are: Training Indian Leadership; Cooperative Ministry to Migrants (we still have agricultural migrants—at least two million according to government estimates); Sharing with Sharecroppers, who are potential migrants; Religious Programs at Government Projects such as Boulder City (now self-supporting), Grand Coulee Dam; Shasta Dam and Christian Work in Camp and Defense Areas.—From a Pamphlet issued by the *Home Mission Council of N. A.*

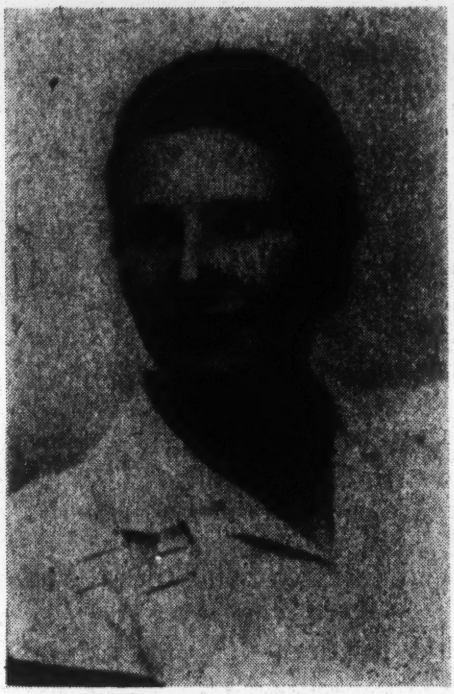
Experiencing God's Providence

By MRS. ROBERT McMILLAN, Pittsburgh, Pa.

AS you read this story, return with me across the ocean, and across a period of years into the past.

We are now in Warsaw, Poland, at 37 Pulawska street. In a large room on the second floor there are three girls running around playing Tag. They sound happy, but we can't say for sure that they are. They are small girls—five, six, and seven years old. The two younger are sisters; the seven-year-old is a girl that they have known for only a short time. They are playing may be because they would like to forget the past and their fear of the future —a future about which they know little, except that, in a few minutes, they are leaving for an orphanage, some ten miles from Warsaw. Because I know just how the five-year-old girl felt my story will be about her.

Just one year before, when she was four, her father had died, and her mother had taken her and her sister from Moscow, Russia, where the girls had been born, across the border into Poland. The four-year-old girl was too small to understand the reason, but since it was mother who did it, it must have been all right. While father lived things had gone smoothly. He was a policeman in Moscow and provided a nice home for his wife and two little girls. But after he had died, and mother had to flee with her family to Poland, things were very different. No house had been prepared for them; in fact, there was no place



Mrs. Robert McMillan

to go! Poland, just after the war, was a very poor country.

That first year was a hard one—a year filled with hunger and desperate need. Nadzia, the little girl now grown up, remembers well that year and the testimony of it always brings tears to her eyes. The hut where she lived with her sister Olga and her mother had but one tiny room; the floor was the bare earth; the two windows were very small; and the furniture consisted of a stove, a bench and a bed. You might not have called the bed a bed, if you had seen it. There was little difference between sleeping on the bed and sleeping on the floor, except that the bed was padded with some hay and some blankets. If it didn't measure up to the standard of a bed Nadzia didn't know it—not then, anyway.

But some things Nadzia was very much aware of, and two of these things were hunger and cold. Every day her mother would leave her and her sister alone in this little hut, and would work all day that they might have something to eat in the evening—their one meal for the day. One time, when the evening meal was milk and bread, Nadzia noticed that her mother didn't eat at all. She understood why. There was just enough for two.

Winters in the eastern part of Poland are something like winters in Russia, very cold and with many windy snow storms. God alone knows how that family of three lived through the winter in Poland. There was seldom a fire in the grate unless something was being cooked. One morning, when Nadzia woke up from her sleep, she couldn't understand why it was so dark, and why, as time passed, it grew no lighter. The reason was that a heavy snow had buried the little hut as far as the roof.

That winter mother became ill and for two days didn't even open her eyes. Lying there she couldn't hear the weeping of her girls, and neither could she die. God wouldn't let her.

It was not long after her recovery that they began to attend evangelical meetings which were being held twelve miles from the place where they lived. Before, they had been of the Russian Orthodox faith, but at one of these meetings mother was converted. Speaking at the meeting one Sabbath, was a guest missionary who told of a small orphanage near Warsaw. He suggested to the mother of Nadzia and Olga that she might send her girls there. Mother loved her girls and it was because she did that she decided to send them to the orphanage.

THE ORPHANAGE

That memorable day in Warsaw which was mentioned before, was the day that Nadzia said goodbye to her mother, there in the office where girls were registered for the orphanage. It was hard to say goodbye without some crying and kissing, but it had to be done.

I wonder what impression you would have had of Nadzia if you had seen her on the day that she arrived at the orphanage. It was evident that she didn't impress the girls already there. They would come behind her and pull her thin pig-tail, or would look at her and say to each other, "She isn't pretty." That night she couldn't go to sleep. Like any five year old girl she wanted her mother, even after "Mamochka," the lady that had charge of the girls, told her to be quiet.

Neither was the next morning very encouraging. For breakfast there were pancakes and there were two extra, which, of course, weren't enough to divide among ten girls. Mamochka's idea was that she would give them to the two most popular girls. She went around the table asking each one, "Whom do you like best?" Several girls were mentioned again and again but Nadzia didn't hear her name mentioned once. The reason was that she wasn't pretty.

The Mamochka in charge at that

time was just a young lady. She had her favorites among her flock of girls, and especially among the "cute" ones—which wasn't the word for Nadzia. But it wasn't long until another Mamochka came who was nice to all the girls. Mamochka means a "little mother," and that was exactly what she was to the girls. The one regrettable thing about this Mamochka, though, as far as the girls were concerned, was her readiness to punish any small misbehavior by making the offender "stand in a corner" To "stand in a corner" was supposed to be the easiest punishment, but you wouldn't think so after you had stood there for two hours.

As the years passed, more girls came to the orphanage, until the average number rose to thirty. There were two other girls with the name, Nadzia, and so, to avoid confusion, our Nadzia's name was changed to "Jadwiga," and she was "Jadwiga" everywhere from that time on.

Life in the orphanage followed a daily routine. There were chores to be done and regulations to follow. The orphanage itself was not government property but was supported by Protestant churches of Evangelical faith. Though it was in Poland, the majority of the girls were Russian, and though they attended the Polish public school, their church service, Sabbath school, and devotions were all in the Russian language. In that way the girls did not forget Russian.

Jadwiga always thought that the location of the orphanage, Konstancin, was the most beautiful spot on earth. She particularly thought that way as she grew older and took a greater delight in beautiful things, and in being alone with her melancholy thoughts. How often she'd run to some quiet place to watch the white clouds crossing the blue sky, or to listen to the wind that passed among the trees. In the evening she loved to sing in the dark, or listen to the song of the nightingale. At such times as those, she could feel God's presence, and she would speak to Him. It wouldn't be very long until she would have to leave the orphanage. What could she do after she left? Working for strange people did not appeal to her. She had had some experience in that—all of the girls in the orphanage had. Sending the girls out on farms during the summer had been one of the means by which the orphanage raised money for winter. But not all people were kind; there were few that would be sensitive to a young girl's feelings. As Jadwiga pondered over the problems of the day or questions of the future she often went into the garden or took a walk, and crying a little she'd say, "O God, can't there be something better in the future?" That the future could have anything pleasant in store for her seemed impossible,—but didn't her Bible say, "With men it is impossible, but not with God: for with God all things are possible."

One day, the director of the orphanage called Jadwiga to the office and said to her, "Because you have proven to be a good girl we'd like to send you to a nursing school, when you come to the approved

age." The "approved age" was 18 and Jadwiga was only 16—two years to wait!

But the "two years" did not pass as slowly as Jadwiga had feared they might. There were conferences and missionary Bible classes to attend. Very often, she and a companion from the orphanage were called upon to sing duets. It had long been her wish that her appearance might be other than "plain"; imagine her surprise, then, to discover that there were "certain" boys who obviously did not consider her so.

There was one missionary speaker that Jadwiga particularly admired. Dr. Jaroshevich was heralded as a great man from America. Great crowds would assemble to hear him preach, many walking long distances to hear him. What was inconceivable to Jadwiga was that he whom they all recognized to be a great man of God was not above showing small courtesies to a shy girl. He had helped her into and out of the wagon with the gallantry due to a "lady!"

A DREAM

The first thought of going to America came to Jadwiga when she was 17. The news was being passed around by word of mouth that Dr. Jaroshevich was making up a choir to take with him to America. Many people were skeptical, doubting if anyone could perform such a task in the face of stringent immigration laws. Jadwiga thought how wonderful it would be if she could only be included as a member of this choir. The chance was, at best, very remote, but it was made the subject of constant secret prayer. God was her only confidant. If she told her dream to others she would be laughed at. This was the first thing in Jadwiga's life that she had wanted desperately; she had to have it.

One day, to her great joy, she received a letter from Dr. Jaroshevich's secretary, instructing her to come immediately to their annual conference and try out for the choir. As tangible evidence that they wanted her there, the fare for the trip was enclosced. The train took Jadwiga within five miles of the conference meeting-place. She had to walk the rest of the way. All that she had with her was a small bag, a lunch of two sandwiches, and the equivalent of fifty cents. The day was quite windy, and finding the walk warm and tiring, she sat down to eat her lunch. As she was sitting, a poor woman came along and sat beside her. Jadwiga gave her half of her lunch, and after listening to the old lady's story, gave her the fifty cents, too. Why not? She had no need now; she was sure that she was going to America!

Poor Jadwiga! She forgot that she was warm from walking and she didn't notice the wind drying her off. But, by the time that she reached the conference she not only couldn't sing, she couldn't even talk. Can you imagine how she felt when she knew that she had to sing before an audience of critics, but that her voice had been lost on the way? Could there be any chance at all of being included in the choir?

On that same day Jadwiga met Dr. Jaroshevich. She was impressed again by the way his face beamed as he greeted the people. Not at all did he treat her as a "girl from the orphanage," but rather with marked kindness.

When her name was called in the evening service for her to sing, Jadwiga felt as though a fire was burning inside. She couldn't sing, but she tried. It was a failure; she couldn't finish the song. Some of the judges were not inclined toward giving a second chance, and it was through the kindly intervention of Dr. Jaroshevich that she was permitted to try again the next day. When the conference ended Jadwiga felt that she wasn't included. The judges told her that her name would have some consideration, and that they would let her know within two weeks. These words held little encouragement for a disappointed girl.

Strangely enough, Jadwiga was not one of the members of the choir as chosen by the judges; but circumstances often alter the plans of men. One of the girls chosen to come to America became seriously ill and had to be replaced immediately. Jadwiga was the one who took her place.

The overwhelming joy which she felt that her prayer had been answered was tempered by the difficulty with which goodbyes were said to the friends at the orphanage who suddenly became more dear than ever before. The last night that the choir spent in Warsaw Jadwiga went to the orphanage to say her last goodbye. She stood against the wall and cried as the group sang, just before going off to bed, "God Be With You 'Til We Meet Again."

On December 22, 1936, the choir arrived in New York. Jadwiga had a strange feeling and she didn't know what it was. Then she realized that she couldn't understand what the people around her were saying, nor could she read the signboards. And there was another thing—the food; it tasted so differently!

A DREAM COME TRUE

Before the choir came to America, Dr. Jaroshevich had said to Jadwiga: "I want to send you to college over there, Jadwiga, and if you want that, you pray for it." What more could she wish! Later, when they were singing at Muskingum College, New Concord, Ohio, Dr. Jaroshevich and Dr. Montgomery, president of the college, arranged things that it might be possible for Jadwiga to enroll in the fall of 1937.

Nor was that all. When God does something He also provides all the necessary things. How could Jadwiga get along in college when one small suitcase easily held all of her possessions? This need was met when Reverend and Mrs. E. D. McKune took her into their home and provided for her as they would have for their own. Many times they sacrificed their pleasures to give Jadwiga all that she wanted and needed. She was indeed blessed by God, and she couldn't help but be happy.

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Psalm Singing Presbyterians of Monroe County

By WILLIAM LOWE BRYAN, Bloomington, Ind., President Emeritus of Indiana State University

THE Psalm-singing Presbyterians of Monroe County, Indiana, is the title of an historical monograph by Dr. James A. Woodburn, Professor Emeritus of history, Indiana University. Dr. Woodburn sketches the migrations of many Scotch Presbyterian families by way of Ireland, Carolina, Pennsylvania, and Ohio to Bloomington, Indiana. I was thinking of these people as I sat in church some time ago surrounded by many of them of this generation. We were waiting for the entrance of two of them who were about to be married. The parents of the bride came here from Eastern Ohio in 1875. The bride and groom are active working members of the United Presbyterian congregation in Bloomington.

I had come to church too early. I spent some time recalling the families that I have known in this and nearly related congregations, once separated, now united. I counted more than fifty families. Since then I have recalled more, and I have recalled between five hundred and one thousand individuals in these psalm-singing congregations, beginning with some who passed away before I was born and ending with infants that I have lately seen baptized. I like to think of these neighbors of mine as a population of families and individuals united in a long tradition. I remember certain facts about them:

1. No one of these people ever committed murder.
2. No one of them has been committed to the penitentiary.
3. No one has been convicted of a crime, and to the best of my knowledge and belief, no one has been indicted for a crime.
4. I have never known one of them to be a pauper. (When a widow has fallen into want, she has been cared for.)
5. These people are workers. They have the habit of work, they are not spend-thrifts, they are saving. None are rich; practically all are above want.
6. They believe in education. They send their children to school, very often to high school and college and the professional schools to become ministers, doctors, lawyers, teachers, university presidents, educated businessmen, educated farmers. Among them have been women college graduates whose lives are on the farm, and whose influence among their neighbors is priceless.
7. These people hate war. They love peace for themselves and their children, but they will fight. They will fight for what they believe right in public affairs. These families have furnished soldiers for every war of our Republic since the Revolution. The local chapter of the D.A.R. is named for a woman who rode through the Carolina wilderness at night to warn Marion's men against a surprise attack. The generations of her children who have lived here for

almost one hundred years have played their part in every war. In the vestibule of the United Presbyterian Church at Bloomington there is a long list of boys who have gone from this congregation into the armed services. One of those boys was groom at that wedding.

I have not meant to boast of these neighbors of mine. I have not heard them boast of themselves. They do not hold themselves better than other Presbyterians of whom there were once seven denominations in this county and of whom there are now three. (It has been said that we have here Reformed Presbyterians, United Presbyterians, and Presbyterians that are neither united nor reformed.) Nor do these Presbyterians, most of them of the same historic tradition and character, hold themselves superior to neighbors of other traditions and with other catechisms. In war and in peace they unite with their neighbors of good will for the general welfare.

We have cause for profound depression in view of the present situation of the world, but we take heart as such young people as I saw married that day come up as they did from intelligent, industrious, God-fearing homes to begin the founding of other such homes.

The United Council of Church Women

DENOMINATIONAL Presidents and Secretaries of Women's Boards were invited by the U.C.C.W. to attend a meeting in Columbus, Ohio, June 8th and 9th to consider the plans and program of the United Council and its relation to denominational boards.

"The World Day of Prayer" sponsored by the United Council has become well known in our denomination. Last year the total offerings on this day were over $104,000.00, to be used for two foreign and two home mission interdenominational projects.

At this meeting plans for the observance of a "World Community Day" were agreed upon, the day set was November 11th, and the theme for this day: "The Price of Enduring Peace." A committee was appointed to work out a suggested program. (Our Women's Board literature department has kindly consented to handle programs for this meeting, as they do the World Day of Prayer material, announcement of this material will be given in the October magazine, but it is not too early to begin planning for the meeting now.)

Mr. J. Edgar Hoover's article on "Wild Children," in the June "American," states the problems of juvenile delinquency. With fathers and mothers in war industry, homes lonely, children on the streets open to temptation, the war spirit is evident everywhere and so in youth. Church women have a definite responsibility to do what they can in this critical time.

At this meeting deep concern was expressed over the situation among the Japanese Americans, "these Americans with Japanese faces," in our country.

"If you see a Japanese on the

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Quiet Hour Address--Questions From the Psalm

By MARGARET W. COPELAND, Wheeling, West. Virginia.

WHERE IS THY GOD? Ps. 42:3

FOR years the Psalmist had trusted God, and according to the belief of those times, that was why God had prospered him. But along came trouble, and David's friends and enemies join in saying continually to him, "Where is now thy God?" Today, scoffers at religion and all God's enemies are surely saying to us, "Where is now thy God? Can't you see that He has been with the enemy from the very start, that He favors the side with the biggest battalions?" Our friends also ask in sadness and disappointment, "Where was God when Poland was overrun, when Norway was Quislinged, when the low countries were subjugated, when France fell, during the Battle for Britain, and that Sabbath morning at Pearl Harbor? Where on earth or in heaven was God then?"

Now the first answer to that question is a peculiar one—for during all those terrible happenings at home and abroad, *God Was Afar Off*. And it's a good thing He was. We are so close to what is happening that our view of events is partial and narrow; so close that we cannot see life as a whole; so close that we fail to see God over and above it all. Look back to gain perspective. See Israel, a tiny nation, the pawn of the larger kingdoms. Extinction was just around the corner in Egypt, in the conflicts preceding entrance into the Promised Land, in the days of the exile. From every human viewpoint the nation was doomed. But in spite of persecution, exile and pogrom the people survived. Why? An overruling Providence guided and protected these witnesses to Jehovah's sovereignty. Consider the Church of Jesus Christ. Everything that wicked genius could devise in the way of ridicule, persecution and indifference has failed to destroy it. Why? Because over and above all the evil and the good is the sovereign God, who will not leave himself without a witness against which the gates of hell shall not prevail. God be thanked, He is afar off, overruling, omnipotent, transcendent.

So God sits above the flood of time and space, with eons of time and the whole universe spread out before him. And he sees the end from the beginning. He who sits in heaven shall laugh at the boasts of tyrants; the Lord shall hold them in derision. The world may be out of control as far as earthly rulers are concerned, but God is still in control and can say to evil men and events, "Hitherto shalt thou come, but no farther." *God Is Afar Off* in the sense that He is above all that transpires.

But the second answer to the question, Where is now thy God? is just the opposite—for *God Is Very Near*. How close God stayed to those eleven men who faced the bigotry of the Jews and the paganism of the Roman Empire. Humanly speaking, they were doomed—and yet their names and messages have achieved deathless immortality. Was not God in the dungeon with Paul and Silas, a present help in time of trouble in the Catacombs? How near He has

been to those who followed in their train, who sponsored every social advance, who stood against slavery, intemperance and vice, who carried the gospel to the four corners of the globe in an astonishingly global manner. Our missionaries know well that in the ordering of events and nations God is afar off, and they know even better how very close He is to them. And every one of us could cite experiences where God was nearer to us in our extremity than father or mother, husband or child.

"Fear not, I am with thee,
O be not dismayed,
I, I am thy God,
And will still give thee aid.
I'll strengthen thee, help thee,
And cause thee to stand,
Upheld by my righteous,
Omnipotent hand."

And often as God stoops from heaven, his nearness must be realized even by the workers of iniquity, who, like Napoleon retreating from Moscow, admit: "The Almighty has been too strong for me." What must have been Hitler's thoughts when he realized, that had he pressed his advantage after Dunkirk, he could have taken over the British Isles? What confusion must have been in the mind of Tojo when he discovered that had he followed up his Pearl Harbor success immediately, he could have wreaked havoc on our unprepared and unsuspecting nation! Ten years from now we shall look back to it all, and we shall not say, "Where was God in the nineteen forties?" but we shall exclaim with gratitude, "Where are now those rulers who tried to run the world without God?" for as was Napoleon, the Almighty was too strong for them!

But here follows a startling corollary to our theme that God is above *All* and near to *All*. For that means that He is not an American God, nor even an Allied God, but that He is the Father of all his children on all sides of all the oceans—Japanese, German and Italian, as well as Chinese, English and American. No longer can we supplicate Him as a tribal deity, a mascot for the Allied forces only. God does not want Nazi domination of the world, but neither does He want American world domination. He wants a family of nations of all of whom He is the Father and Jesus Christ the Saviour. And so, as you pray, think of God over all nations, races, colors, creeds. As you pray, think of God's nearness to *All* who strive to do his will. *Pray That God May Win the War.* Pray it in the certainty that unless our government, our capital city, our courts and our lives be cleansed, God will have to find another people who will be fit for the Master's use. Godlessness has won some battles, but it never wins a whole campaign. Neither Hitler, nor Tojo, nor Churchill, nor Roosevelt will dictate the peace—but God, if all Christians will pray and work toward that end.

The things which are against God are the causes of this war, are the reason why our friends and enemies can say, "Where is now thy God?" Lift up your eyes, and see God sitting above the flood of time and space, afar off that He may view us and our times in relation to eternity. "God bless Mummy and Daddy," prayed the small Londoner during the blitz, "and please, God, take good care of Yourself, for if anything happens to You, we're all sunk."

? ? Do You Know The Answer ? ?

On of the most spirited periods of the Convention was the Question Hour whenmembers of the Board were asked questions by the audience. The Questions and Answers are given here for the benefit of the whole membership of the Women's General Missionary Society.

THANK OFFERING

1. *What are the duties of the Thank Offering Secretary in the Local Society?*

T hank Offering Box in Every Home.
H ave a part in each Monthly Program.
A rrange early for Ingathering.
N ote the List of Supplies; order promptly.
K now the Needs of each Field, present them interestingly.
S end report to Presbyterial Secretary before December 31.

2. *Is there any specific place that the Thank Offering is sent each year? If so, to what mission field?*

No.

3. *What is the Thank Offering used for? What is the Life Membership used for?*

The Thank Offering is placed in savings account of banks as soon as received and interest accrues until the distribution the first Tuesday of June, to the missionary Departments in proportion to their needs.

The Life Membership and Life Directorship Funds are held for some specially needy object, which the Lord in His providence would in time indicate.

4. *Is there danger of over emphasizing the Thank Offering and less to the Departments of work?*

No. Records show an increase to the Departments when the Thank Offering has increased.

5. *Is it advisable to use part of the Thank Offering for the purpose of making a worthy member of a society a Life Member?*

No. An individual may designate her Thank Offering for any work for which the W.G.M.S. is responsible. A society can not designate its Thank Offering for any purpose.

6. *Could several societies of one congregation label all their regular Thank Offering for making one of their members a Life Director which would take practically all of the Thank Offering of the congregation?*

No.

Mrs. O. H. Milligan

YOUNG WOMEN

1. *Which is preferable,* (1), *a society of* 10 *interested members with almost* 100 *per cent attendance, or* (2), *a society of* 20 *members, a half of whom seldom come?*

The second case. There is *opportunity* to win the *uninterested half,* thus to have a strong society of twenty members.

2. *Do you recommend a promotion of those who have passed the age of young women? If so, at what age?*

The General Society has ruled on but *three age groups,*—the Little Light Bearers, the Junior Missionary Society and the Teen Age or Girls' Circle. The other groups, Y.W.M.S. and W.M.S., are flexible in this matter, depending on the desire of the particular congregation or community. The second question is to be answered locally.

3. *Please explain the steps by which one goes from a Junior society in early childhood to membership in a Senior missionary society.*

The *order* is outlined under the previous question. A transfer of membership, support of the work and allegiance to the society entered is all that is necessary. *When* the transfer is made it is the responsibility of the individual.

4. *Do you think it would create more interest, and bring the mission-*

ary work more vividly to the members of Girls' Circles if they would have a reading course and would work for a certificate such as there is for the older group?

Such a course has been provided for some time and advertised on the pages of the Literature department. The certificate now in use is appropriate for any age. No other one will be offered.

5. *If a congregation has all the young women and girls above Junior age enrolled and working in the one missionary society, why may they not have credit in the Standard of Efficiency for sponsoring young women's work, since the young women are well provided for?*

This credit is permissible to those women's societies whose congregations maintain young women's societies or girls' circles or both, separate organizations. The Standard presupposes complete organization.

Miss Ida B. Little

EFFICIENCY

1. *We find more interest in our prayer circles if we have them during or after our Devotional program —otherwise they may be interrupted or hurried. Would it not be better to have the prayer circles when it suits the members best?*

Your Prayer Circle may be held at the time which suits you best *Except* during your missionary meeting. It should not take the place of your devotionals—they are an integral part of your meetings. Some circles meet either before or after their regular meetings. The prayer circle may be between the regular meeting and the business meeting, but be sure to give it its full time. There is a tendency to cut down on prayer time and anything so important as prayer should not be hurried.

2. *Is the Standard of Efficiency too high?*

No, not when 21 societies of the Senior group can make 100 per cent. If they can do it, so can others.

3. *Should the Standard of Efficiency not be changed? It is too hard to measure the efficiency of a society.*

Perhaps it should. We do not claim perfection for it. However, so far it is the best yardstick we have been able to work out to measure society efficiency.

4. *What are the duties of the Statistical and Efficiency secretary of the individual society?*

The Literature Department has published a pamphlet, "The Duties of a Statistical and Efficiency Secretary," which explains these in detail. It is free for postage. Send for it.

5. *On number* 10 *of the Standard for women, it says, "Use of yearly program, etc., or the use of a mission study book." How many meetings should be included in the study of a mission study book? Are these meetings to be a part of the regular monthly meetings or is the book to be studied at a separate meeting?*

The Mission Study may take the place of the regular meetings—usually three or four. Most societies feel they really gain more from this study if it is taken over a period of several weeks, meeting every week or every two weeks. You may take Efficiency credit for any of these plans.

6. *How can we interest more women to join the missionary society? There are a number of women in our congregation who have never belonged to a missionary society. They have been contacted personally by the Membership Committee.*

That is a question which all societies have. Answers may vary. Few will join merely because they should. Any organization which has a world outlook, a Christian background, interesting programs, and *enthusiastic members* who are cordial in welcoming others to a place

in their circle, should attract members. In some churches every new woman or girl who joins the church is assigned to a certain missionary society as a part of her church duties. Keep on inviting new members and make your meetings interesting.

7. *Our Presbytery has been giving cups as awards for* 100 *per cent efficiency. Should we continue that custom? Should we be paid for our efforts toward efficiency by cups? Would that money be better invested by putting it into the mission work? Or is that a good incentive to make us work?*

Since our national W.G.M.S. has been giving awards for high efficiency, it must have been felt that such awards would be an incentive to work. Most societies do appreciate recognition for their accomplishments. This is purely a matter to be decided by the individual presbytery. Of course the money for purchase of such cups should not come from mission funds, but from contingent.

Mrs. G. Virgil Hutchison.

PRAYER GROUPS AND PRAYER CIRCLES

How many members of the missionary societies need to attend the meetings of a Prayer Group in order to receive credit for sustaining such a group?

Since a Prayer Group may consist of only "two or three met in the name of Christ," no number of members ever has been designated as necessary for sustaining a Prayer Group or a Prayer Circle.

How is it possible to impress upon devotional leaders the necessity for the use of the Prayer Cycle in the devotional period?

First ask for cooperation in working for points for the Standard of Efficiency; then speak of the advantages of definite prayer for missionaries and their work.

What is a good way to get women to pray aloud in Prayer Groups and Circles?

Begin with them when they are Juniors! If that is not possible, ask them to pray aloud daily at home. Before the meetings, pass out short prayers from the Scriptures, especially from the Psalms.

How should Christian women be led to see that a Prayer Group should not be neglected for defense work?

Change the meeting of the Prayer Group to a time which will not conflict with the hours of defense work; then emphasize the great importance of the spiritual warfare in which we are engaged.

Mrs. Charles W. Fulton

LITERATURE

1. *For the play,* "The Sale of the World's Children," address The Methodist Publishing Co., 420 Plum St., Cincinnati, Ohio.

2. *"Why isn't the Reading Course included in the Standard of Efficiency?"*

This is a matter of individual reading. Not every member of a society has time for the required reading. To make it a point of Efficiency would penalize both society and presbyterial. Therefore it has been considered unfair.

3. *"Is it not possible to arrange some plan by which the books on the reading list might be had from a lending library, or have a lending system at the book room? Many cannot afford to buy all these books."*

To arrange a lending system at the Literature Department would involve the purchase of a considerable number of complete lists in order to supply the readers of several presbyterials at one time. From this investment there would be no return. This the Department, which works on a revolving fund, could not afford. Mailing charges and lending fees would prove costly to readers. Also present postal restriction would not permit this continuous round-trip mailing.

No doubt public libraries, if asked, would arrange a shelf of the reading list year by year. This has been done, we understand, in some places.

Mrs. A. J. Randles

FIELD SECRETARY

Question: Would like to ask the Field Secretary if in her visits to Presbyterials she found interest in Junior work; if the Women's groups planned to have her meet with and talk to the children; her thought on what is needed to increase interest in Junior work that our membership might increase.

Here and there Women's groups have planned for me to speak to the Juniors and real concern has here and there been shown where the Junior Society is small or where there is no society. Such opportunities (for meeting with the children) have however been too few. When my visits fall on the Sabbath Day, a talk to the Sabbath School children is usually planned for—but I fear not followed up later by organization where there is none. "No leaders," they say; "parents can't get the children to a meeting more than once a week." It *is* difficult for people living in the country these days. The Sabbath School hour once a month may very properly be used as Junior Missionary hour.

It is needed, therefore, that Women's and Young Women's groups show more friendly *concern* for the children, that they be willing to provide a sponsor, supply needed literature for them, entertain them occasionally—or allow the children to entertain the older groups. Consecrated young women are needed who are willing to take the responsibility of organizing and teaching the children, willing *to take time to acquaint themselves with the work* and *to prepare programs interesting to children.*

Concern for the children should be manifest in *all our meetings.* As members of the W.M.S. and the Y.W.M.S. and as individuals we should often include in our prayers petitions that leaders may respond to God's call to "Teach your children;" and that time and place may be found where they may meet and be taught their part in the great work our Lord has given us to do.

Sallie E. Dickey,
Field Secretary.

EXPERIENCING GOD'S PROVIDENCE

(Continued From Page 24)

Starting into college without knowing English was very hard. Before she began her college work, Dr. Jaroshevich had a little talk with her. He said, "It will be very hard for you, Jadwiga—harder than you imagine. I know, because I began college not knowing English. But if you will trust the Lord, He will help you." She never forgot his words, and as time went by she experienced this truth.

AND BEST OF ALL

There is no limit to the blessings which God is willing to pour out from the windows of heaven for those who trust Him. Jadwiga not only finished her college, but recently she was married. Her wedding was another dream-come-true; she had always hoped to be married in a white gown! The man that she married is just as sure as she that the supreme purpose of life is to honor and glorify the Master, and together they have dedicated their lives to His service.

Note: This Jadwiga is myself; now the happiest of all wives, Mrs. Robert McMillan.

Good News from Far Countries

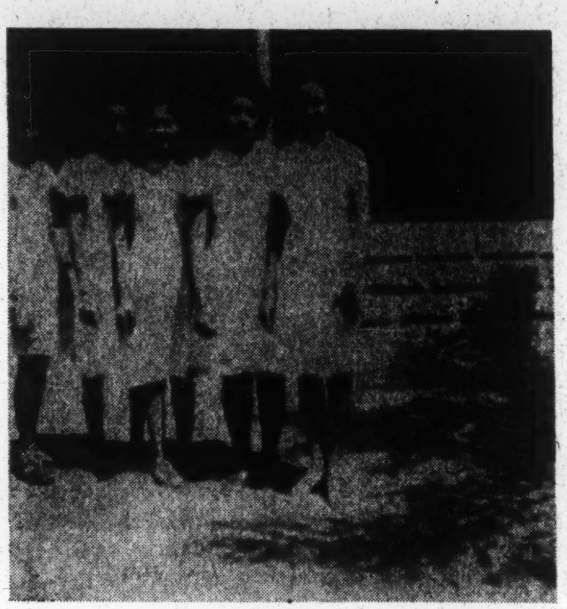
The Sudan

MRS. RIED F. SHIELDS, Editor, Khartum, The Sudan

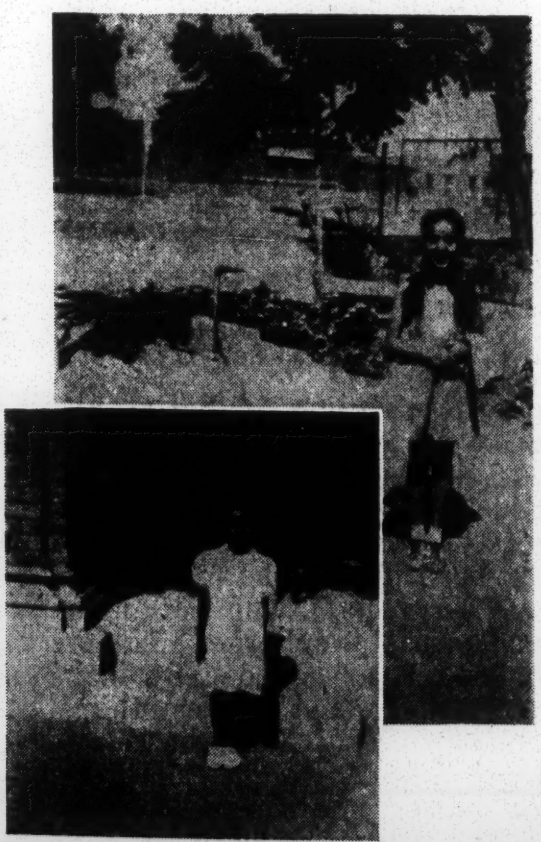
A PRECIOUS INGATHERING IN THE SUDAN

By MISS FRANCES TURK, R.N., Khartoum North, The Egyptian Sudan

Last month, at the conclusion of a series of revival meetings, six of our children joined the membership of our church. At the same service our smallest girl, Amlessu, 5 years old, was baptized, as were also our cook Tindi and his helper Kwoyon. (For the last two they were ready to come in on that day but Tindi was ill on Sabbath morning and their baptism was postponed until two days later and took place at our Tuesday eve service.) It was a happy day that Sabbath day for we heard a most stirring message and so beautifully conducted by our spiritual giant, the Rev. Murcus Abd El Masih of whom I have written. His name has become a loved name and will go down in the annals of our church experiences as belonging to the outstanding contributors to our hungry souls.

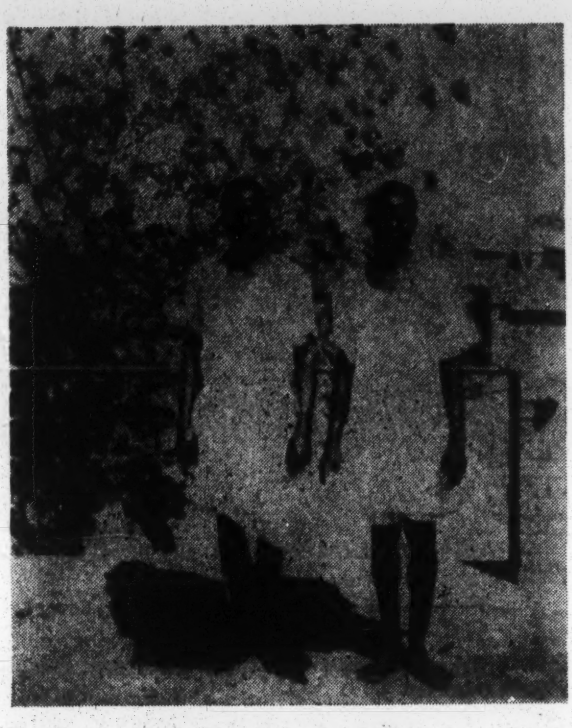


Five new members of the church in Khartoum North, The Egyptian Sudan.



Above: Helen, the new tither. Below: Amlussu, who was baptized.

On that same morning after the communion service was over, one of the newly-joined members, Helen Habib, 9 years old, our own child, came to our principal and asked her, saying, "Aunt Marguerite, now that I am a big girl and belong to the church I must give something of my money to God." Marguerite McClellan then asked her what her monthly wage was. Helen told her that in their Boarding Home each girl doing the amount of work that she did received 25 cents. "Then," went on Marguerite McClellan, "one-tenth of that, or 2½ cents, belongs not to you but to God and this amount at least should go directly to God's house and also anything else you would care to



Tuidi, the cook Kwoyon the helper from Madi tribe of South Sudan. Both baptized February 1943

give further after you attend to such things as books, pencils, paper, and the like which you need." Helen went off in a hurry and as quickly returned bringing with her her tithe and offering amounting to 13 cents.

Amlessu who was baptized also felt that she had suddenly grown up because she had water put on her head by the minister and that now she was a little girl belonging to Jesus.

Our two black boys were questioned in preparation for their baptism. This was done by Rev. Murcus and the two elders of our church, through the medium of the Arabic language with which these boys are not very familiar. They both come from the Madi tribe of the South Sudan where they had had a start in the Christian way of living. They had both gone to school there and can read their New Testaments in their own language.

Even though the minister and elders used the simplest Arabic they were not satisfied that the boys comprehended the full meaning of what they were saying. In desperation they called the missionary who was accustomed to them and understood them better in trying to teach them and on the other hand learning from them and listening for easy words and adapting them to big meaning. These boys gave good witness: "Yes, God was their Father; God was the Father of Jesus; Jesus loves us; Jesus died for us; Jesus will help us live clean lives; Jesus will take us to heaven when we die; Yes, we must tell others how Jesus loves them too."

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

RETREAT AT PASRUR

The Prayer Retreat held recently at Pasrur was a delightful time of fellowship. The Memorial service for Miss Whitely, planned by the Pasrur School Staff, was on Saturday afternoon, following the morning meeting of prayer and praise, which had been under the direction of Miss Edith Williams of the Hajipur Boarding School staff.

It was a beautiful tribute to Dora that it was her Lord who received praise from all who spoke. The teacher presiding read some of her favorite passages of Scripture—the school girls recited verses of comfort, some sang of the crown that "fadeth not away". The decorations were of crowns and crosses in flowers; beautifully done by members of the Pasrur staff, who had all the arrangements in charge. A note of challenge was sounded by many of the speakers, that the very things we admired and valued in our dear friend, should lead us all to follow her Master. Sadiq, the cook, spoke of his gratitude to Dora for her care during his long illness, that he owed

his life and health to her patient attention. As at the funeral service at Hajipur, victory and God's great love was stressed—many of us who so keenly missed her bodily presence, felt she was there and approved of this type of memorial service. We have rejoiced in the time of prayer and praise that followed. A lovely enlarged photograph of Miss Whitely was unveiled by Miss Hewitt, who succeeds her in the Pasrur School. This was later hung in the school hall.

About twenty missionaries and three times as many Indian leaders were there. Leaders were from Sialkot, Pasrur and Zafarwal—also Dr. Campbell, now of Sargodha, but still claimed by Pasrur and Badolali. Some of the girls of the higher classes attended the meetings—the hall was crowded, as it was at meal times also. The refreshment and inspiration was acknowledged especially by the village pastors. Some remarked, "These teachers know how to pray, we must meet more often for this purpose." There seemed to be a real burden that Christ's prayer for the unity of His followers be realized in the Indian Church. Many stressed the need for work among our Christian young people to bring them to a vital relationship with Jesus Christ. The Church was the main theme of our prayer—yet some presented personal problems, too, and at the closing meeting a pastor asked that we bear each other up in prayer more faithfully, that "our labors be not in vain in the Lord."

Mrs. Paul A. Miller
Sialkot

THE TRAVELERS REPORT

The long, long journey of missionaries from India filled our hearts with anxiety but they were in the keeping care of our Heavenly Father and reached home in safety.

After waiting for months for sailing it would not be correct to say we were caught napping, but when the word suddenly came to be in port the fifth day, which meant about three days in which to get ready, it almost took our breath away! There were books to turn over, letters of recommendation to write, last minute packing, that had to be done. Thanks to the others at the station and a two-day delay, I was off.

We were pleasantly surprised at the splendid accommodations on board and except for a few restrictions, we had every comfort one would expect in peace times. Our first disappointment came when we were told that we would have to disembark at a certain port, without any definite information when we might leave again. The missionaries and a few other passengers appointed two men to act as their representatives in making plans. The company was divided in groups of about 20 each. Hotel accommodations we were told were hard to get, so we got in touch with local pastors who helped in finding lodging in hotels, in Y.M. and Y.W. centers, in Girls Friendly Homes and in private dwellings. Five of the Presbyterian U.S.A. ladies and three of us stayed in a home for Working Women; however most of them were elderly women on government pensions. We had plain but very good food and the women were so cordial and so interested in our work that we enjoyed our stay with them.

The climate was ideal and we could not have spent four weeks in a more delightful place. There were beautiful parks, good beaches if any wanted sea bathing, library and many good churches. Those who were able helped in the canteens where American boys as well as British were served. The American Mission Hospital gave out wool for those who wished to knit for the American forces.

We were told that we must be ready to leave on a six-hour notice so we could not go far away, but a par-

ty of us visited a college and saw some work being done for the black people. One morning the word came and within six hours all were on board ready to go. We had another stop and change later which gave us another few days for shopping (window!) and sight-seeing. At this place we were all entertained at a Christian fellowship tea, by local Christian leaders. One thing that impressed me was that by city ordinance, at noon a gun was fired and church bells rung and every one, no difference where he was or what he was doing, stood reverently in prayer for two minutes.

Then we were off again and rumors, rumors, something different every day. Nearly every port of the allied nations was suggested as our next stop. We passed through spring, summer, autumn and cold winter, then back again to summer in a few weeks; we saw places we had not expected to see; we passed through dangerous waters but to our knowledge we were never in imminent danger; we enjoyed the Southern stars but were glad to see our own familiar great Bear again. In fact we had a pleasant world tour or nearly so but none were loathe to put down their life belts and take up their suit cases.

We are thankful to the Captains of the ships for their ceaseless watch and care; we are thankful to our friends for their many prayers. Above all we are thankful to the Captain of our souls who controls the waves and rules the sea for bringing us in safety to the desired haven. *Kathryn Beattie*

This article was written in a Columbia Hospital bed where Miss Beattie is still confined (August 19). She is making improvement after an operation.—Editor.

LIGHTS AND SHADOWS

When I left India our flower gardens were lovely and there must have been a riot of color among the beautiful roses a few days later. It was hard to leave India but health reasons made it imperative.

Thinking back over the months preceding our departure there are many encouraging features. The serious disturbances in India did not come as far north as our field. There are open doors for the Gospel in school, in hospital, in city and village. Village Bible schools lasting a week each, are becoming more and more popular. Many village Christians are becoming real lovers of and feeders upon God's Word. I wish you might see them come across the fields and along the roads, to the central village where the meeting is to be held; they are a happy crowd as they come singing, with banners flying and faces aglow with love and interest. Non-Christians, too, are taking notice and many of them come to the meetings and show interest in many ways. Village pastors are sharing in this work, which is very fine indeed.

Indian Christians are making a fine response to their country's need. Hundreds have gone as clerks, technicians, motor mechanics, and some have entered the armed forces, and some have gone as humble workers. Our Gujranwala Missionary Society sent Christmas greetings to something over one hundred men from our congregation. Many more lads have enlisted since that time.

Dr. Labbu Mall's son was in Hong Kong, when it fell and no word has been received of him. These long months of waiting have been testing times but the family faith seems to be getting stronger. Three other sons and daughters are in government service. These parents cannot give more sons and daughters for they have given all they have.

The Bal Deo family has had a severe trial, too. Joseph was in Singapore when it fell and his people heard nothing from him for a year. One day Mrs. Bal Deo came to tell

(Continued on Page 63)

Egypt

MRS. W. J. SKELIE, Editor, Luxor, Egypt

BIBLE TEACHERS' TRAINING SCHOOL, TANTA

As I think over the past year, I find much for which to give thanks. I am grateful for a challenging task and the strength which He supplies —"Blessed be the Lord who daily beareth our burden." Some of us realize anew how much the privilege of serving Him in Egypt means to us.

Early in the year our local church called a pastor and by March he was with us ready to help face the problems and weaknesses of a little church in an unfriendly atmosphere. While he and his wife have been a real blessing we still need reviving. We are attempting to interest each family in faithfulness at the family altar, but find the same excuses as in the home land. Also, we find many who want to do all they can so that our church may be united, and strong in the Lord. How we yearn for the church in Egypt to learn the joy of witnessing to the lost, and the grace of giving.

In June five girls were graduated from the school. An impressive consecration service was held in the church and Dr. Elder in giving a word to the graduates spoke of them being "five wise virgins." He said wise virgins knew what they had, and what they didn't have; they used what they had and asked for what they didn't have.

That service was the opening service of our Bible conference for workers. This conference is much like a family reunion to me as many who attended are our own girls, who have been trained here since I came in September, 1928. Even better than the studies are the times of reminiscing, talking over problems and experiences, and fellowship in prayer. Perhaps the daily news of the continued advance of Gen. Rommel towards Alexandria made those eight days very precious.

The next outstanding memory is that tiresome all night ride in a first class coach sitting on suitcases in the aisle—Yes, we were hurrying to the Sudan. For some time I have wanted to visit the Sudan and am glad that I went. It was a change from Egypt and a real treat to see our friends and the work there. Especially did I enjoy the trip up the White Nile and the visit to Doleib Hill. That is a work that our church can rejoice to have a share in.

I got back to Tanta in October and school was already opened. But when Miss Wilhelmina, our faithful consecrated teacher, had a physical examination a long rest seemed advisable so she left us and Miss Wadea and I took on her teaching. How we do miss her. Our school is not as large since the summer as two of our girls were not allowed to return and some others who wanted to come were hindered. That is always a big disappointment to me but the training we give here is not popular. Parents and brothers would prefer almost anything for their daughter and sister than that she should go forth to give the message of Life. The need all about us is great. Pray that Christians may see the need, how the lost are to be reached and pray the Lord of the harvest to thrust forth laborers.

Our pupils here are kept busy in their lessons but how happy they are on the days when they go out for practical work appointments. We have had many requests for comforters at mournings and some have had their first introduction to this type of service.

We are grateful that the Lord has put it into your hearts to support us here. Pray that we shall be faithful day by day.

Laura B. Wright

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

THEY FOUND FRIENDS

"Holy America!" This was the exclamation of a man as he stood on the steps of the Court House, holding his citizenship papers in his hand. He had come as a very young man from one of the horrid ghettos of Europe. His life had been one of torment, suffering, fear and want. He heard of this wonderful land and finally in the steerage, with hundreds and hundreds of travelers, he passed Ellis Island and then set his feet on the shores of the Promised Land.

Unlike most of his companions he fell into the hands of kind Christian people. He found work and friends and although the word "Christian" had been an abomination to him, he found as he mingled with people that it was people who bore the name Christian who were his helpers. All life was made new. Why should he not call his new home "Holy America?" He had escaped from worse than slavery and here he found freedom, opportunity, education and best of all he found Christ. Yes, to him it was a holy land. His life was dedicated to great service. Again and again he went to Europe helping others who were seeking a home in this country, coming often in the steerage with the immigrants, trying to direct them and help them find what he had found here. He wrote books and lectured as time permitted from his professional work in colleges and universities.

The warm Christian fellowship that welcomed and helped him was what determined the course his life should take in America.

Who has not heard of Johnny Bartek, the boy on the raft in the Pacific who carried a Bible, who read it, first for his own comfort and then for the comfort of the beleaguered men lost at sea?

The Barteks came to the United States from Czechoslovakia forty-one years ago. Their background was Catholic. Shortly after coming here the parents attended some meetings in the neighborhood where they lived and they heard the simple Gospel preached as they had never heard. They had never been familiar with the Bible but they began to read it for themselves and decided to build their home on its plain teachings. They loved the Book. Johnny Bartek—the product of that Czechoslovakian-Baptist home—is known throughout the whole land for the very simple reason that he found comfort in time of trouble in this blessed Word which he had been taught.

Here again it was a congregation of American people who stretched out a welcoming hand to the strangers in the midst. Had every Jewish man who came to this country been touched by a kind Christian hand; had every immigrant from whatever land and with whatever religious background, found welcome in a neighborhood, how different would be the story of our America today.

True, the missionary agencies of the churches made heroic efforts to help but the incoming tide of immigrants overwhelmed them. The people congregated in cities and became little replicas of the countries they had left. It was not altogether their fault that they retained so

much of the old life. America must be repentant that so little was done by individuals to help make American life understood.

Too little we did but not too late to help bring people of every race and color into better relationships in this our America. The Church of Christ must lead.

WHO SHALL RULE?

A very unusual word came over the radio a few days ago. The Broadcaster said he had been asked the question, "Who will rule the world after the war?" His reply was, "Not Churchill; not Hitler; not Roosevelt; not Il Duce; not Stalin; not Togo." Then he called attention to the acrostic formed by the initial letters. "It must be C-H-R-I-S-T."

One cannot be sure of his interpretation but it is a significant thing that such a speech should be broadcast over the land.

Recently Jan Christian Smuts of South America has written words of like import. He said: "Fundamentally, the world has no need of a New Order or a New Plan, but only of the honest and courageous application of the historical Christian idea. Our Christian cilivilzation is based on eternal order—an endless plan in the message of Christ. Many new messages and messengers will appear in these times of great tribulation. Let us hold on to the Eternal Message.

"In the twilight of today, I see on that horizon—not the man of Moscow, not the man of Munich, not the man of Rome, but the man of Galilee. I see Him going around villages and districts, teaching and spreading His message of a new kingdom, healing the sick and suffering. And His message is: 'Cherish in love your fellow man irrespective of race or language; cherish and keep the divine idea in your heart as the highest good! This is the message also for the Church of today and for mankind milling around like frightened sheep without a shepherd. The Man of Galilee is, and remains, our one and only leader. And the Church, as the carrier of this message, should follow Him alone."

THANK YOU, LITERATURE SECRETARIES FOR THE 13,000

We know it must be due to your diligence that we did not have the usual July "slump". Our history has been that a large number of subscriptions would be received at the Convention. Our hearts would be gladdened but the next month saddened when we found that an almost equal number had dropped. This year evidently, you Literature Secretaries were alert and held the old subscribers.

We printed 13,000 copies in June, almost all of which are gone. We printed 13,000 copies of the July-August issue and now we are anxious lest the supply be exhausted before some of the belated subscribers are served. This is the largest number of Magazines circulated in a single month since 1926. This year the report gives $13,054. for subscriptions, which meant 13,054 subscribers for there were no club subscriptions at that time.

Thank you, Literature Secretaries. Let us make it 15,000 by July 1944.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

OUR BLESSINGS

The Psalmist calls upon us to "Ascribe unto Jehovah the glory due unto His name. Bring an offering and come into His courts."

During the days of this year we have expressed our gratitude by placing coins in our Thank Offering boxes. We look at the accumulated coins. A few handfuls of pennies, nickels, dimes, and now and then a quarter or a half-dollar. The coins of the United States, with not even the shining look of new coins to attract our eye. Yet these coins are very uncommon. They mean far more than so many dollars and cents, more than the merchandise, or entertainment, or pleasure we might get in exchange for them. These mean—our blessings. Each one of these pieces of money stands as a Thank Offering for some blessing that has come to us during the days of 1943. As we look at one or another coin we review the blessing received on a definite time and our hearts again are filled with praise and thanksgiving, each coin becomes resplendent in brightness and even the dull copper penny shines with gleaming luster. By these we acknowledge some of the blessings in the every day experiences.

What have our blessings been? If the dull penny could speak the lips of Abraham Lincoln, the Emancipator, would proclaim "liberty" as we read on the face side of the coin. Some of these Thank Offering coins speak of good crops or maybe a new dress, pleasant vacation, safe trip or a recovery from illness. The shining silver coins may tell of the blessings of home and the love that dwells within. The days of sunshine brought happiness and the sweet breath of flowers. Perhaps the refreshing showers brought new life to vegetation. The curtain of night brought sleep to renew our strength for a new day's activities.

One of the great blessings is health, strong bodies to carry the task of today. Happiness has come through our friends and neighbors and some coins revive these memories.

The greatest blessing has been the knowledge of Jesus Christ our Savior. We love Him because He first loved us. He gives us comfort, cheer, courage, and confidence.

The blessings of the Sabbath with its great privileges of uniting in praise and prayer with our fellow church members. The Church also with its meetings, messengers and missionaries is reflected in many of the coins of the Thank Offering. We are not able to hear the story of each coin as it expresses gratitude for the blessings are more than we can recount.

We are so unworthy yet the "Lord thinketh upon us." We can but bow our hearts and with the Psalmist ask, "What shall I render unto the Lord for all His benefits toward me?"

As we approach the Ingathering season we should heed the call of "Bring an offering and come into His courts." We will present this offering with grateful hearts, praying for our Father's blessing upon it.

Pray by the means of these pennies, nickels, dimes, quarters, half-dollars, and dollars that the Gospel message may be carried to those who have not yet known Him. Encourage all members to make daily use of

the Thank Offering boxes. Plan the Ingathering early and give this information publicity so that all have an opportunity to present their love offerings. Read your Life Membership Roll at your next meeting and interest those whose names are not yet listed. The Life Directorship Roll is gaining interest this year. Tell your society about it. In sending either Life Memberships—Junior and Senior, and Life Directorship, the name must accompany the money. The treasurer of the society sends names and money to the presbyterial treasurer and she in turn sends names and money to the General Treasurer. Do not send the names of Life Members to the Presbyterial Thank Offering Secretary.

We have greater reason this year to be expressing our gratitude. He has given abundantly to us; we cannot withhold from Him.

"Grant us, our Father, then to give
Thanksgiving as we ought,
To serve and like our Saviour live,
And do as He has taught;
Assist us all Thy work to share,
To toil for that glad day,
When in earth's nations everywhere,
Thy kingdom shall have sway."

One enjoyable feature of the Thank Offering work is the contact with Presbyterial Thank Offering Secretaries. When sending their annual reports many enclose a letter telling of the interesting facts gleaned from societies. I wish to share one of these with you this month.

INTERESTING FACTS CONNECTED WITH THE PRESBYTERIAL WORK

Each year I feel there is an added interest. As I keep in touch with the work throughout the year, I realize the importance of the Thank Offering in helping to spread the Gospel message. This year has been especially interesting to me because of the renewed interest manifested by the membership of our various societies.

Our Presbyterials have been better attended and at a special meeting of Thank Offering secretaries the number in attendance and the interest displayed was an indication that an interest was being awakened. In reports received this meeting was frequently referred to, which showed that it had been worth while.

The increase in giving was another interesting feature. Some societies had quite a fine increase. The various comments were so inspiring. So often in their reports prayer played such an important part. The manner, too, in which the secretaries presented the necessity for giving was encouraging—sometimes it was through pageantry, sometimes a special speaker, again by the printed page, and the use of the mite box was always encouraged. But always each plan and effort was accompanied by that all prevailing power—prayer. The increase in our Thank Offering for 1942 proves that our interest in Missions is being revived. Our sincere prayer is that it shall continue and that the women of the United Presbyterian Church will hear and heed the word of God as spoken to the Israelites of old through the prophecy of Malachi 3:10. If we do, there will be a wonderful blessing in store for us and we will have a larger gift to lay upon God's altar.

"God's love gave the best He had to the world. Our love for Him must give of the things we value most, our money and our life. If we give to God as He has given to us, there will be no shortage for any of our church work. Moreover there will be an abundancee of everything necessary to carry the gospel to every creature."—(Seed Corn)

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years adn over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

RECRUITS

It is a special honor to be announced as the first new society of the year. This falls to Ohio Northwestern Presbyterial at this time. Toledo is the congregation and the seventeen girls who make up the society have agreed on the name, "Out and Out for Christ" Missionary Society. The abbreviation is, "The O and O Girls." Miss Ethel Massacar is the president.

Will you not report the fact of new organizations as soon as possible after they have been completed? The space for such publicity is very limited if you wait until the end of the year to make the announcement.

TREASURED TROPHIES

How some people do treasure keepsakes, antiques and other rare articles! A community is proud of a monument or a Colonial period building. The Government sets a store by the flags captured in battle. Museums hold many rare things in their cases and cabinets and the populace gazes in awe upon them. Visit a school or college and stand before the cabinets with sports' trophies, such as footballs and silver cups which are reminiscent of some victory. It might be said that the civilized world appreciates trophies,—and our reading has led us to believe that man nowhere is averse to keepsakes!

Why do missionary societies work to attain certain points if it is not for the fruit of victory? Why do presbyterials strive to make gains in membership? May the banner or pennant or silver cup create a little more incentive? It is a sign of health and vigor when there is the urge to reach a certain goal. Dead things have no desire! So we would commend rather than criticize those who stretch out that they may attain a good record, a high rating, a good name. Many trophies are worth treasuring.

A peculiar type of trophy was spoken of recently. Two old ladies lived in a community not far from the home of a little lad. This lad grew up and completed his course in education and was ready to enter his chosen calling. He called on these friends and was given a present. They seemed quite eager for him to open it which he did and, of course, gave proper thanks. Then a request was made for the *wrappings!* These found their place in a large box filled with similar trophies,—folded papers, and cords wound around and tied in dainty bows! These were their treasured trophies!

The question was raised, might not these papers and strings have served some use rather than just filling a box? And then the thought came that it is possible for any of us to possess ability that is seldom put to its best use. Look over a group of fine girls or young women such as may be found in any church. There is no way of knowing surely the power that lies concealed within each one. It is natural that each one wishes to be thought clever, talented, educated,—yet how difficult it is to get these fine points into action! Some very capable young people, and older ones, too, give little opportunity for their fine abilities to develop. The Church is not suffering from lack of talent, but from the proper use of it. There are those of its membership who will expend their best in a purely social affair who give nothing of themselves to the Church. The talent of such, treasured by themselves, is such a trophy as was the folded papers and the cord to the old ladies, dear to them but of no real value in everyday life!

What might not a missionary society attain if the membership gave its best the year round,—itself! Societies are capable of thinking out their programs, of preparing interesting talks, of giving these in live style, of interesting others in the great cause of missions, if they will but use their innate power. Truly treasured trophies they are, but unlike what you find in case or cabinet, they must be used faithfully in order to be of value.

YOUNG WOMEN'S SPECIAL COLUMN

Correspondence from Miss Eva Hewitt, successor to Miss Dora B. Whitely as principal of Pasrur G.B.S., was received recently. It will give our readers some very interesting news.

"Yours of Nov. 25, 1942, to Dora Whitely came two days ago, May 20, and was turned over to me. When I first came, I began to write several things about the school, but never got them done in the rush of work. Dora had brought everything up to date so carefully in accounts and affairs for which she was responsible that coming in was made as easy as possible.

"Everything bore the mark of her efficiency and vision. We are trying to carry on her spirit with a staff of unusual loyalty and faithfulness. Dora's strong, far-seeing leadership, and the force of her deep prayer life, under God's help and power, have made possible a great work here. She went in the prime of her usefulness and left us a high standard to uphold. My inadequacy is so great in the light of all this.

"I have just come from Saturday mending class where over 100 girls do the mending for 188 girls on five pieces of clothing for each girl every week. Teachers oversee this. With cloth so out of reach, we need to be very careful. We are adding a clothing fee in our schools in the fall to cover this partially.

"Pasrur always has a water problem which increases as hot weather comes on and more water is used for everything. We're beginning now to wrestle with it as the real heat begins.

"This year 50 new girls have come in, mostly tiny, and many sweet, loving kiddies. One of these took typhoid at once, making us spend precious rupees on inoculations for all not done already. The little girl, "Beloved," was taken to our hospital and after a while got well and returned. The taking of so many new children is, in truth, an act of faith in these expensive days. For all this we need prayer.

"The blind class progresses and is such an interesting part of the school. Two of the big boys have had to leave because of their age.

One of them, Said, is studying further in the hope of becoming an evangelist.

"I'll write more later, but this is to show you *all* that we care for and need your interest and prayers.—Psa. 126:3; Micah 7:7.

Yours sincerely,
Eva Hewitt."

As you know, this is Miss Hewitt's introduction to one and all. Officers, will you not accept as your responsibility, the keeping before your members every bit of news that appears from time to time? We trust that there may be news from those, whose salaries come from the Young Women's Special funds, at least twice a year. We are very happy to give you Pasrur news. Miss Whitely was most successful in keeping societies informed *if* societies were careful to read her writings. Her mantle has fallen on Miss Hewitt, a worthy successor. Be sure that your society keeps informed on the work being done at Pasrur G.B.S., the *permanent* part of the Special.

PROGRAM REVIEWS

The Bethel Missionary Society of Parnassus has sent in its new yearbook. It is different from most programs in that its colorings are blue throughout, the pages a lighter shade than the cover. It opens with this two stanza poem:

"O, Thou who dost the vision send,
And givest each his task
And with the task sufficient strength,
Show us Thy will, we ask.

"Give us a conscience bold and good;
Give us a purpose true,
That it may be our highest joy
Our Father's work to do."

This society magnifies the Magazine, having as a special topic in several different months, "The Magazine speaks" or "Magazine Highlights." These words, "Remember the Thank Offering," begin in May and are repeated until November. Each meeting contains a call to some special activity for missions, home or foreign. Christian fellowship is given emphasis throughout the year, a worthy part of the missionary program.

The Willa Ramsey Society of Whittier, Calif., is unusually patriotic in its cover design,—an American flag. The thought for the year is, "Let us strive to have the kind of faith that will give us victory over whatever mountains may be in this year's path." Each program closes with a "thought for the month". Some of these are:

"I will live this day for the highest and best that is in me, praying that my example may be helpful to some one."

"You will find, as you look back upon your life, that the moments that stand out are the moments when you have done things for others."

"God's richest blessings come to those who follow the path of duty."

The Second Butler W.M.S. has a neat printed year book in which book reviews, famous characters in missions, travelogue and other interesting topics are to be discussed. There seems to be an effort at every meeting to make everyone feel welcome.

The roll in the back of the book is arranged in districts, a leader for each of the seven groups.

The W.M.S. of Frenchburg, Ky. presents its year book, most attractive in its handpainted cover. The pages are also interesting. The left end of each program page contains a letter of an acrostic which spells EVANGELISTIC. The topic for de-

(Continued on Page 63)

Girls Circle Program

By MRS. FRANK C. BLACK, Pittsburgh, Penna., Secretary of Young Women, Monongahela Presbyterial

INTERDENOMINATIONAL THEME FOR HOME MISSIONS "THE CHURCH AND AMERICA'S PEOPLES"

Aids in Planning Your Program

BOOKS

"We Who Are America"—Study Book by Kenneth D. Miller ..... $.60

"United We Grow"—Thelma D. Diener ..... .50
(A Course of Study with programs and work plans included).

"Strangers No Longer"—Annie B. Kerr (Group of stories) ..... .60

"Together We Build America—John R. Scotford..... .25

"Fun and Festival Among America's People—Rohrbaugh ..... .25

For others see *The Women's Missionary Magazine*—Literature Page, March number.

MAPS

Makers of the U.S.A.—an enlargement in color of the map inserted in "United We Grow" ..... $.25

Outline Maps of the U.S. (11-8½ inches) per doz..... .25

INVITATIONS

Since this is the first meeting after the summer vacation, get your membership committee working on special invitations to members and prospective members. Make the invitations as original and suggestive of the type of meeting as possible.

ATMOSPHERE

Most girls' groups like atmosphere, something to look at. Use collections of dolls, art work, embroidery, etc., from other nations. Here is a fine opportunity for costumes. Make the most of it.

ROLL CALL

If you have a roll call try one of the following:

Give each girl a slip on which is written a proverb from another country. Let the group suggest its American equivalent. Ex.—"Wherever you go speak as the people speak." "When in Rome do as the Romans do. (See page 63 "United We Grow" or "Congo Crosses" for many more proverbs.)

Give each girl the name of a missionary in the homeland. Let the group find her name and station in the Prayer Cycle.

Give each girl the name of a well-known person of different nationalities and let the group tell for what he is famous.—Ex.—Heifitz, Damrosch, Carver.

PROJECTS

If you have a Neighborhood or Community House in your locality visit it or talk with the Director who might suggest something your group could do to help.

Arrange for a visit or exchange program with a group of girls your age in a church or club of another nationality.

Write to your congressman to find out what legislation is pending to improve house, education and health among the needy.

Find out what our denomination is doing among foreign speaking people.

Perhaps you could give a party for a group of underprivileged children.

Be sure to have one social gathering such as:

A Swedish smorgasbord
An Italian spaghetti supper
An Indian Curry supper
A Chinese meal

See "Fun and Festival" for dishes, customs, games.

DEVOTIONALS

Make much of the devotional period, either before or after the program. It is only in the spirit of devotion and prayer that we shall understand and work for the "brotherhood of man". Here are some appropriate hymns and stories you might use:

Hymns—
- Where Cross the Crowded Ways of Life
- In Christ There Is No East or West
- These Things Shall Be; A Loftier Race
- We've a Story to Tell to the Nations
- O Master, Let Me Walk with Thee
- America the Beautiful

Stories—
- Grandmother Siranoosh Receives a Guest—from "Strangers No Longer"
- A Little House for God—from "Strangers No Longer"
- Reading from the Play—"Family Portrait" by Lenore Coffee and William Joyce (Last Scene)

PROGRAMS

A GUEST MEETING.—If you are in a community where there are many first and second generation Americans, have each girl invite a guest, having as many nationalities as possible. Let each girl introduce her guest who may tell something of the people, customs, religion, etc., of her nationality.

A TOUR OF THE USA.—Have a large outline map of the U.S. on the wall. Assign beforehand a certain nationality group to various girls who tell what they can of such a group, why they came to America and where they settled. Pin on the map some article or picture depicting that group. Cover all sections of the U.S.

Ex.—French Canadians—Northeast
Negroes—South
Scandinavians—Minnesota
Japanese and Filipinos—Southwest
See Map "Makers of the U.S.A."

A TREASURE CHEST MEETING—Out of a box decorated as a treasure chest let each girl (previously prepared) take an article suggestive of what other nations have contributed to the making of America.

- A sheet of music—Tell of Victor Herbert, Damrosch, Heifitz, etc., and then sing perhaps a Negro Spiritual
- A book—Joseph Pulitzer
- A book of poetry—Have some one read short choice selections from Paul Laurence Dunbar, Countee Cullen
- A peanut (agriculture)—George Washington Carver
- A blue print (architecture)—Roebling family, Major L'Enfant
- A watch (manufacturing and business)—Bulova

Information for talks on the contents of the chest can be found in any encyclopedia. Many more examples can be given.

WHAT I SAW

Let a leader assign groups of two or three girls to visit Chinatown, ghettos, neighborhood houses, foreign-speaking Church groups, or interview foreign-born neighbors. Bring your report to the meeting. Let each group keep her assignment a secret till the night of the meeting.

REPORTERS MEET INTERESTING PEOPLE—See page 41, "Discussion and Program Suggestions for Young People" for use with "We Who Are America".

Do you know a war refugee, missionary, or any interesting character in your neighborhood? Perhaps that one would be a guest speaker. Be sure to leave time for questions.

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

TUESDAY NIGHT PRAYER MEETING

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

So, we, the workers at Frenchburg School, accept Christ's gracious invitation and come to the weekly prayer meeting which gathers each Tuesday evening in what we lovingly call "the upper room". This is the living room on the second floor of the teachers' home.

It is impossible to measure the value and inspiration which have come from this prayer group through the years of our work here.

No matter how full and busy the day may have been we are glad to lay the tasks aside and join for the hour of prayer. It is a time which is set apart and we try to keep other things from interfering with this special time.

One of the benefits which we receive from united prayer is renewed spiritual strength. We know that the hearts of all the group are joined in the petitions and that brings the feeling that our prayers will be heard and answered according to His will. Many are the times when burdened hearts and minds have been relieved and we have gone on with joy and peace and the feeling that the load has been lifted.

Another benefit of this prayer time is that of deepened faith in the goodness of God. It seems that in coming week after week to ask for the same things, we might try the patience of God and yet we have the feeling that in many things our prayers have been answered and that He is not wearied with our much coming. There have been many instances of answered prayer, among them the replacing of the old hospital which was destroyed by fire, with the modern building which is now giving such splendid service to the people of the community. Another definite answer to prayer is the fact that a doctor was secured to work here in the hospital and throughout the community. So it has been during all the years of work and as prayers are answered our faith is deepened and strengthened. Will you of the church join us now in our prayer that a pastor may be sent to fill our pulpit, left vacant as Rev. Buchanan returns to his work in Ethiopia?

Still another benefit is the companionship which we have as a group meeting together for this prayer time. What is there to unite a group of people together more closely than prayer? So we have found it, and not only are we united by the prayer but by the good fun and fellowship which often follow the prayer time.

Since our work is backed by prayer, it is in this Tuesday evening prayer meeting that we find our help and inspiration and the assurance that "The sweet hour of prayer" will meet our every need.

Winifred Moore

A B C FOLDERS

The 1943-'44 Folders for Prayer Groups and Prayer Circles. Order from the Literature Department, 904 Publication Building, 209 Ninth Street, Pittsburgh, Penna., at five cents a dozen or twenty-five cents a hundred.

Negro Missions

MRS. H. RAY SHEAR, Pittsburgh, Pa.

Secretary's Note:—It is always desirable to know the reaction of delegates to the W.G.M.S. convention. The following letter from Mrs. B. B. Evans is quite worth reading.

1815 College Street
Knoxville, Tennessee
Aug. 2, 1943

My dear Mrs. Shear:

Yes, I did get my coat. A Red Cap who saw me leave the station with Mr. Lovelace, president of our national alumni association of Knoxville College, picked up the coat and carried it to him. Evidently he did not notice my Bible; he said nothing about it.

I am still struggling with whooping cough, and as it slowly disappears it leaves other inconveniences in its wake. Some of my friends think I did the wrong thing by going to Pittsburgh in my condition. However, I do not agree.

I would not have missed such an unusual pleasure for a great deal. Everything connected with the trip was profitable, and the convention from beginning to end was very inspiring. It did something for me that is hard to express. It brought me into very close touch with one of my keenest interests. It gave me a chance to know personally and to fellowship with a large number of the women who have given years of untiring service to missions. I was able to see at first hand the great interest manifested in the mission work of our church, both in the foreign field and in the home land. I was so happy to see Miss Ruth Warnock from India who taught at Chase City when I was there in school. It was good to see again Mrs. McGranahan, Mrs. Gregg, and Mrs. Kirkpatrick, one time workers at Knoxville College. Also I was given an opportunity to better know our own Mrs. Shear and some of the younger women who are interested in mission work.

As I listened to the report from the foreign fields, I was impressed with the eagerness of the workers to return to their posts of duty even in the face of such dangers as must confront them on their long hard journey. It did my heart good to hear that the work was being resumed wholeheartedly in Ethiopia.

The high point of the conference, for me, was the "Quiet Hour". I can never forget the leader and the way in which she gave us weak, whining Christians a stinging rebuke; how she made us see that faith is not just a crutch on which to lean but a ram rod up our spines making us stand up and face the world.

The conference on how to organize mission study groups gave me some splendid ideas which I hope can be carried out in Tennessee Presbyterial. Our young people especially need to know more about peoples abroad and to have closer contact with other people here at home. That is why I was so happy to meet some of our younger women and to get their attitude and point of view with regard to Negro work and the Negro himself. After all it is the interest in the Negro himself that will determine one's interest in Negro work. How pleased I was with what I found. What a blessing it would be if young Negroes could have constant fellowship with such young people as those with whom I talked at the conference. For these are the people who will have to see to it that brotherhood encircles the earth. Diplomats, older people may make the peace agreement, but the young people—Christian young people of all nations—will be the ones to see that

it works. If these young people do not get together now and work toward that end I fear world brotherhood will be doomed for a long, long time.

What a wonderful opportunity our United Presbyterian Church has to prove that Christianity does work, that there is reality in the Christian religion. Because our church has within it Indians, foreign born, Negroes, white Americans (north and south) it can go on proving that there can be world brotherhood. If it works in our church it can work elsewhere. The world prostrate and bleeding is going to need this proof badly after the present conflict has ended. I am so anxious—yes, even to the point of jealousy—for our church to be a leader in this proof.

Mrs. Shear, I believe God sent you to this work—to us—for such a time as this. You who went from the south have been given the opportunity to know the Negro at his worst and at his best. I believe you realize there is little difference between us and other people except in so far as one individual may differ from another. The work may be hard for you at times; we ourselves may sometimes disappoint you; but I am so thankful that you are the kind of person who keeps going even in the face of difficulties. With God's help I believe you will work hard with us to see to it that the Negro work grows.

Our church has done a great work in evangelism among Negroes, and it is still needed to give a stabilizing influence, to keep them steadfast. Our young people accept Christ readily, but they need to go on growing in righteousness. They are earnestly searching for truth, truth in which they can have absolute faith and confidence. They are searching for truth, not only in the Word of God but in the lives of those who name the name of Christ. Until they find that Christianity is workable among all peoples to a larger degree than they have already seen they will be confused, and I fear the peace which would enable them to grow as they should will not come to them.

Our church can go a long, long way in bringing that peace to these young people. I hope the women of our church realize that their work among Negroes is needed now more than ever and will be needed until we are able to stand alone. They need the Godly influence of the church. Our young people, like yours, are learning more and more to think for themselves, but are we going to let them think without benefit of Christian influence and guidance? God forbid. We are praying that such influence will be greater even than it has been. The need is greater.

Again I say we feel that God has sent you to us in these times knowing that with your abundance of energy and untiring efforts you will bring to us the best that our great church has to offer. We are praying for you and asking you to call on us for whatever we can do to help.

Yours very truly,

Theresa H. Evans

A CARD OF THANKS

Mrs. John A. Cotton wishes to express through the pages of the Magazine, her deep appreciation of the many letters and messages of sympathy and comfort sent to her from all parts of the country.

The whole church sorrows with Mrs. Cotton in the passing of her distinguished husband, who rendered such conspicuous and valuable service throughout his whole life.

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

SEPTEMBER 1943 GREAT SUNS
HUNTING OR CORN FESTIVAL MONTH

DAILY VACATION BIBLE SCHOOL FOR LITTLE FIRST AMERICANS

"Troubles may come,
And troubles may go,
We trust in *Jesus,*
Come weal or woe . . ."

Your missionaries at Warm Springs spent a very busy but happy two weeks in June, carrying on a D.V.B.S. for the children of their community. The Rev. Mr. and Mrs. Machamer had prepared a very fine song-sheet of choruses, like the above, and every morning found the School gathered for a period of worship when we sang these choruses and lifted our hearts to God before going into the work of the day, which consisted of interesting Bible and Mission studies, Memory work, Handwork and Games. The teachers were Mr. and Mrs. Machamer, Mrs. Earl Briggs and Miss Helen Noordewier. (Mrs. Briggs is a Christian friend whose husband is in the Indian Service. We much appreciate her enthusiastic help in carrying on the School.) We received permission to use the Government School building and found it just right for our purpose. Although most of the Indian families are away at this time of the year, there were Indian children from at least five families and they, with the white children and the teachers, brought the enrollment to sixty-five, and an average attendance of forty-six. We also had a number of children from the new Sawmill Camp—a few miles from here. Mrs. Briggs and Mr. Machamer carried on a daily ferry-car service to make it possible for these children to attend.

Every morning the children marched in to the accompaniment of a stirring patriotic tune, preceded by two children proudly carrying the American and the Christian flags. We began the day by giving the honor salute and pledge to these flags and reminding ourselves that all our liberties and blessings come from God and His Word, and that we can only be assured of their continuance if we as a nation are faithful to God and to His Word. One morning we had the pleasure of hearing a little speech by a young man who had just returned from the North African battlefront. It was good to hear him speak very reverently of Christ and of the ideals for which our country is fighting.

Daily Vacation Bible School, Warm Springs, Oregon.

On the Sabbath evening following our two-weeks' School the children took part in the evening worship service at the Church. It was sweet to hear Mrs. Machamer's class of little ones recite their Bible verses and holding in their hands small Bibles sing the "Bible, yes that's the Book for me". One of them, a little Indian girl, effectively told the wonderful story of the Creation. The

der children took part in interest-
g Bible Drills and Quizes. Now
nd then the audience joined us in
nging the stirring choruses we had
arned in the Bible School. At the
ack of the church was a display of
me of the handwork the children
ad done. Thirty-five certificates
ere given out of those who had sat-
factorily completed the two-weeks'
udy course.

We believe the children enjoyed
e D.V.B.S. and our earnest prayer
that the good seed which we were
rivileged to sow may bring forth
n abundant harvest. How we hope
at these precious children may al-
ays be able, from their hearts, to
ng,

"Troubles may come,
And troubles may go
We trust in *Jesus,*
Come weal or woe . . ."

Helen J. Noordewier

HE BROUGHT GIFTS

When Rev. George W. Smith ar-
ved as the guest in our home be-
re the W. G. M. S. met in Conven-
on in Pittsburgh, he was the bear-
of very precious gifts. The wom-
n of the two communities where
r missionary labors, Cave Springs
nd Flute Springs, Oklahoma, had
ade two quilts, designed and
ilted with the various names of
e workers and the missionaries
broidered on the patches.

During those hours when they
rought their individual sections to-
ether to be joined and quilted,
ere was much laughing and talking
as you and I would do—but alas!
was in a strange tongue and as the
issionary stood and watched these
ppy faces and deft fingers work-
g, he could see what a good time
ey were having!

Many of these women, Mrs. Milli-
n and I had met last year when we
sited the field. I felt they would
t remember us, but Mr. Smith said
at they did and recalled that we had called them "sisters of ours". So you may imagine the tug at my heart strings when I saw these love gifts from my sisters in Oklahoma. They used what they had at hand, and some of you might recognize quilt pieces you had sent in a book to Oklahoma, and now they have come to me in bright, colorful designs in these quilts.

Lacking a white lining material, flour sacks were bleached and sewed, almost woven together, and for one quilt, cotton was donated by a woman and carded by the women for the batting. These quilts are in truth "love gifts", for as I look at the many careful stitches I like to think they represent loving thoughts and that in the hearts of all of these my sisters I have a place; but not I only, for all of you readers have made possible the sending of the Messenger to tell these our sisters in Oklahoma the Good News of Him "who loved us and gave Himself for us".

A DREAM—A REALITY

Those of you who heard Rev. George W. Smith of the Eastern Oklahoma area speak at the W. G. M. S. convention, remember he told of the desire of the Indians to have a place of worship. Meetings have been held in the homes of the people at Cave Springs and Flute Springs communities, but they had no Church of their own.

With the temperature reading 105 degrees in the shade, for six days willing hands labored to lay the solid foundation on a little plot of the ground near the Cave Springs School. It had been Mother Bolyn's wish to give the ground for the little meeting-house, but she was called to worship with that "great invisible throng" before the Church plans had been completed.

Native stone was cut, fitted, and cemented into place for the foundation. Then came the hewing and

barking of the heavy logs, then each log was sawed, notched to fit, and laid in its place. Door and window frames were put in their places by willing hands, because hearts had been encouraged, for was not the dream of months becoming a reality?

Next the builders went into the hills and cut a large oak tree, four feet in diameter, into 18 inch lengths out of which the shingles for the roof will be obtained. The tree had long been "spotted" as useful for this purpose and had belonged to an interested banker friend, who gladly donated the tree.

"It requires only a few moments to make this report, but let me remind all who read this that the building of this little Mission Chapel has required weeks and weeks of the hardest kind of manual labor. As we worked side by side, covered with dirt and the sweat of honest toil, with the sun beating down, I realized, at least, these our Cherokee friends were standing the acid test. It is one thing to say 'we will do it' but altogether another thing to do the work." (Quoted from Rev. George W. Smith's letter.)

In the missionary's mind there had never been the least doubt that the Indian friends were willing to pay the price by actually doing the work. By the time you read this report the little group will be praising God, listening to His Word and calling on Him in prayer in the little House of Worship which they built with their own hands. It is small and modest, but represents a most important step in the work.

You who have sent "love offerings" to Mr. Smith for the work in Eastern Oklahoma have had a part in this venture in faith, for with the total sum thus received the materials up to date have been purchased. Before the snow flies a stove will be needed and the walls inside will need to be ceiled, the outside walls chinked, and the floor cemented; benches must be built and simple pulpit furniture placed. "But," Mr. Smith writes, "the Lord has led and directed us this far and supplied our every need, He can and will continue to do so until this House of Worship has been finished in every detail and dedicated to His work. Will you join us in praying to this end?"

REMEMBER THE MESSENGERS

Following an interesting program of the missionary society, the president opened the Prayer Cycle and read the requests on pages 2, 12, and 21. Often the names of people and places are difficult to pronounce when they are not familiar. One of the faithful Indian women, like Hezekiah of old, heard "the letter" and "spread it out before the Lord" saying: "O Father, thou knowest all the people on pages 2, 12, and 21, will thou just take care of all of them and bless the work which they do?" And so like a little copper wire which connects the speaker and the listener, this woman had connected all of those people and objects on pages 2, 12, and 21 with a prayer-hearing and prayer-answering God.

The lines of that simple Negro spiritual bring searching thoughts to our minds:

"You told me to pray . . .
I done done what you told me to do, Lord."

Have we? Are we faithful in bearing them up in the arms of prayer "to the Throne of God"? Missionaries tell us that they feel the power of our prayers as they work. One of our Indian missionaries told that one day closed doors opened and uninterested ones listened to The Word, and at the close of the day the answer seemed plain for "Was not this the 16th day in the Prayer Cycle?" when many had laid before

(Continued on Page 63)

Foreign Missions

Mrs. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

October

Miss Evelyn M. McKelvey, R.N.	October 1
Miss Marian T. Peterson	October 8
Miss Marie F. Tait	October 13
Mrs. Ada A. Dunlap	October 15
Miss Ruth I. Ardrey	October 18
Miss Elizabeth McKibben, R.N.	October 18
Miss Olive Laing	October 20
Miss Margaret E. Ballantyne	October 29
Miss Esther W. Wilson	October 31

SOULS OF SIZE

There is such need for steadiness,
And those with souls serene and strong
Bring us fresh faith that through the murk
Still rises right's triumphant song.
We thank Thee, Lord, for souls of size—
The gallant ones with steady eyes.

Mary V. Farnum in Lutheran Woman's Work.

The Sixtieth Convention of the Women's General Missionary Society is a matter of history. The delegates and visitors have returned to their homes and societies to make report of the work accomplished during the year and to interest and inspire the women of the Church to greater effort and accomplishment in the future.

It was a record meeting in many ways with a crowded house at every session, good reports of work, interesting conferences, deeply spiritual devotional and Quiet Hours centering on the Convention theme "Armored for Service" and inspirational addresses. An encouraging feature was the activities of the young women who so efficiently take the place of the leaders of former years. The young President presided with grace and dignity and was ably assisted by the two Vice-Presidents.

The beautiful church in which the Convention was held was well suited to such a meeting and delightful hospitality was shown by the members of the congregation and by the Local Committee of Monongahela Presbyterial which had made the arrangements for the pleasure and comfort of its guests in the Hotel Schenley just across the avenue from the church.

There were several unusual events. One was the pleasure of having the Moderator of the General Assembly meet with us and extend cordial greetings.

There was a happy moment when announcement was made that the party of our missionaries so long on the way from India had reached New York in safety. A little later we were thrilled to have Kathryn Beattie of that party appear on the pulpit and tell a little of their experiences on the long journey.

Another time of thanksgiving was when a letter came from Ray Huffman, written in Australia and telling of her stop-over in Melbourne. She had been entertained by the Moderator of the Presbyterian General Assembly and met many delightful Christian people and had told them something of the missionary work of our Church. Later word has come advising us of Miss Huffman's safe arrival in Khartoum (Sudan) after a journey of almost four months.

Miss Kathryn Beattie left the Convention to go to Columbia Hospital for observation. It was found necessary to perform an operation and she has been in a very serious condition. Miss Hazel Bennett who had been ill in India for some months was also in that hospital for a few days, as were a number of other missionaries who desired to have a check-up while in Pittsburgh.

Miss Elsie French could not arrange to travel from Egypt by airplane but is on her way home by boat. Miss Lois Kingan, after many months of waiting, recently secured passage on a neutral vessel and is on her way back to Egypt. Our prayers

are with these travelers on dangerous seas.

The long delay in mail delivery has made it very difficult for reports of overseas work to be given in the annual number of the Womens Missionary Magazine as usual. India's reports came at the last moment for printing. Only a few individual reports from Egypt and The Sudan arrived in time for that number. Now, after being almost six months on the way, the package of reports of Educational Work in Egypt has reached us; also some reports made at the annual meeting of The Sudan Mission accompanied the Minutes of that February meeting and were received on July 12.

We are using some of the space allotted to the Foreign Department in the September Magazine for a few of these reports. The editor has some of them in another part of this number and will use others in later issues.

MARY CLOKEY PORTER GIRLS' SCHOOL, TANTA

Never have we had more to be thankful for than this past year when we so narrowly escaped losing this beautiful place in which we live and work.

In the fifty years of its history this school was never so full as it is this year. It was built to accommodate four hundred fifty day pupils and one hundred boarders. This year there are four hundred seventy-five day pupils and sixty boarders. Year by year the Secondary Department has been growing and this year, for the first time, it has numbered one hundred. We are sending up thirty candidates for the Primary Certificate, which is more than ever before. The Kindergarten is so large it has become necessary to employ two extra full time teachers. Besides the three regular departments we have a growing irregular class in which there are twenty young ladies specializing mainly in English, French and household arts.

Just at the close of school the conference for Bible women and teachers was opened here at this school. The attendance was unusually good and the spiritual tone high in spite of, or perhaps because of, the fact that the enemy was daily drawing nearer. Finally when so much anxiety was felt by parents for the welfare of their daughters assembled here, the conference program was shortened slightly and closed sooner than originally planned.

Up to the time the guests left I had been too occupied with school and conference matters to think much about personal plans in the ever-increasing emergency. It was not until about 4 P. M., June 30, when I received a telegram worded thus, "Strongly advise tonight's train for Sudan. Take food for journey," that I commenced to get excited.

Fully expecting to find all my fellow-missionaries going south I gathered what stocks of food supplies were in the house, what clothing seemed essential for an indefinite stay in a strange climate, what few articles of sentimental value could be tucked into remaining space and proceeded to Cairo on the 6. P. M. train.

In Cairo, finding all were not going south after all I held to my first plan for a summer in Palestine and Syria. The journey north into the Lebanon Mountains was accompanied by many vicissitudes but nevertheless well worth the trouble as my companions, Elsie French, Alice Grimes and Eva Reid will testify.

All summer my one, constant, unspoken prayer was "Lord, don't let Egypt fall." To be able to return to Egypt at the end of the summer to work in the same dear place was indeed a cause for thankfulness. Not many weeks after my return Miss Thompson also came back from the Sudan, where she had gone, not as a

efugee, but for her summer holiday.

Another cause for thanksgiving his year is the undisturbed nights, or often in the spring months of '42 ve were aroused from our sleep by he weird cry of the siren and all ur large family of boarders and eachers would go down to the helter.

God has been wonderfully good nd has never failed us in any time f need.

Eulalia D. Grether

GIRLS' SCHOOL
Benha, Egypt

There seems to be very little to report this year except that "Benha carries on." When I came to Benha almost three years ago, there were three other American Missionaries stationed here. At the end of my first year, Mr. and Mrs. McGeoch went home on furlough. In April, 1942, Mrs. Coventry suddenly flew home for her furlough which was overdue, and I was left to carry on until the end of the school year in June. Even before I had my school work all done at the end of June, 1942, the battle for Egypt was being fought, and in less time than it takes to write about it, many of us were whisked off to the Sudan to await developments. A year ago when I wrote my annual report, little did I expect to visit our Sudan Mission before the time came to write another report. I was fortunate to be able to visit our Mission station at Doleib Hill in the South Sudan. But all the fascination and challenge of the Sudan could not hold us when we heard that permits to return to Egypt were at last available. It was with a heart full of thanksgiving that I arrived back in Benha early in October, on the fifth anniversary of my very first arrival in Alexandria as a newly appointed missionary. Then I was a complete stranger, but this time I felt that I was coming back home.

School did not open in mid-September, as usual, but by the middle of October we had almost 200 girls on the roll, with latecomers entering every day. Soon after my return to Benha, I visited in many of the homes here. It was a real joy to hear the sincere manner in which the people of this community expressed their gladness that the Mission School had re-opened. They had been afraid that the school was not to be open, because we were so much later than usual in getting started this year.

We now have 217 pupils on the roll. That is less than we had last year but it is really as many as we can comfortably accommodate. Our White Gift offering this year amounted to $40.00, and was distributed among the poor and two of the orphanages.

As I write this we are getting ready for our mid-year examinations, so everyone is busy. But we are all thankful just to be here, to have a school, and to be able to be busy. I think we all appreciate our work more this year, after all the uncertainties of the past summer. It is really little less than a miracle that we are here, carrying on as usual, but God can and does show us His power and love in many ways. Won't you pray with us, and for us, that each of us here may do her utmost for His highest glory?

1942 was indeed a year of vicissitudes for us, but more than ever before we have felt God's guiding presence with us, and have known that "underneath are the evarlasting arms."

Constance Harper

AMERICAN MISSION, FAYOUM, EGYPT

Our results in Government examinations last summer were good, for which we give thanks to our Helper. The enablings of His grace carried us through the perplexing days when invasion seemed imminent, and kept teacher, pupil and patron to the daily

task. Faith in our Father's protecting care kept the closing days in June on a high note. Then came the order for our evacuation to the Sudan. We arrived in Khartoum North during vacation, and so got the beds of the Boarding School. When the school began August first, we were still allowed to keep the beds. We shall never forget the generous hospitality of our fellow missionaries in Sudan. Their high quality taxed the adjectives of every one of us. We are deeply thankful for all we saw of the work of our Master in Sudan, but our greatest thrill was when we finally secured permission to return to Egypt.

During our absence, rumor had spread that we had gone permanently and that was the end of the American Mission School. When we appeared on the scene, it was difficult to tell who was more delighted: we who were to have a further share in Kingdom work here, or our pupils and their parents. They left us in no doubt as to the value they place on the work we are trying to do here. Work has continued much as usual during recent months.

We have a Prayer Band for women and girls after church on Sabbath mornings. Would that you had been present the day after the German army had finally been driven from Egyptian soil. One dear woman's prayer was really a song of praise for answered prayer. One sentence sticks in my memory. "Thou hast delivered us from an enemy who knows neither mercy nor kindness." Anyone interested in girls joined in that prayer.

At our Christmas service last month, our girls gave a "White Gift", amounting to $42.00. Some of it was taken to poor families by the girls themselves and thus increased their joy in giving. We ask your prayers for them and for their teachers that all of us may be kept in health and together press forward "toward the mark for the prize of the high calling of God in Chri Jesus." We give praise for a faith ful staff, for daily mercies even a we continue to see that "there re maineth yet very much land to b possessed."

Yours in His glad service,

Margaret A. Bell

DR. CARRIE M. BUCHANAN GIRLS' BOARDING SCHOOL, LUXOR, EGYPT

The school year, 1941-1942, was i most ways one of quiet, steady work with nothing remarkable or out standing about which to write. Our enrollment of 345 was large, and more fees were collected in consequence. In spite of the increased cost of living, we finished the year without going beyond our appropriation. Our chief difficulty was wheat or flour for bread, which is even more the staff of life here than at home. Wheat was rationed and obtained by permit, and the amount de pended more or less on the whim of the official in charge. But we did not go hungry. Kerosene and sugar are also rationed and not easy to get. Some English books are unobtainable, though still on the list of required texts sent out by the Government. Plumbing supplies and light fixtures are often not to be had. Cloth is not only expensive, but it has proved impossible to get any one color or pattern in quantity sufficient to keep our uniforms alike. So we look a bit like a patchwork quilt when our girls get together.

Our girls succeeded very well in the examination, both those taking our own Mission examinations and those of the Government. Of the 19 girls who took these examinations 76 per cent passed. In general those failing well deserved their fate. Ten new girls entered our secondary classes from other schools and mostly were good students. One who came into our graduating class is es pecially interesting. Her parents ar

ewish, her father very liberal, and er mother quite otherwise. Gladys ad attended schools in Alexandria, nd was away beyond our girls in her rilliance of intellect, her ability to hink, and her knowledge of life in eneral. Yet she made friends of er classmates, with no feeling of uperiority showing itself. She had ead the Bible, including the New 'estament, before coming here, and aid she must either believe it all, r not at all. At that time she did ot know what to believe. In the pring she came to tell me that she ad accepted Christ as her Saviour, nd felt she must tell her mother, but eared to do so. She did, however. he is not yet of age, and we advised er not to ask for baptism at pres- nt, but to try to win her mother by er own true life. That is what she seeking to do. The family still ves in Luxor, but the mother fears ur influence, and the girl cannot ome here freely as she would like. he taught for us once for a month s substitute teacher, and was very appy to be among us again. Pray ith us for her, that her faith fail ot, and that she may have the joy f winning her parents to Christ.

Five girls graduated at the end of he year. Two are teaching, and hree are at home. The six gradu- tes of the year before who are eaching are all doing good work. our girls joined the Church dur- g the year. The teachers and girls ave continued the village meetings ith real interest and some real suc- ess.

May, 1942 should have seen me on y way to America, but the war revented. Like so many others I ent the summer at Khartoum orth. My home was in one of the ttages used by the girls at the irls' Boarding School. Eight of us ved and kept house in two of the nall cottages. Things were primi- ve, but comfortable. The weather as really cool during the rainy onths of July and August, and per- sonally I enjoyed the summer very much. I had always wished to see the Sudan and our work there, but doubt if I should have ever done so under ordinary circumstances. The one disturbing element was the constant anxiety lest circumstances prevent our return to Egypt, but that opportunity has been given us again. God grant that we prove worthy.

Ida Whiteside

REPORT OF TEMPERANCE COMMITTEE

Due to the war in Egypt we were unable to obtain our usual supply of leaflets this year and this prevented the distribution of leaflets by the Bible women before Ramadan. A number of our pupils asked why there were no temperance lessons.

During her holiday here Mrs. Hoyman gave a goodly number of lantern lectures in the schools and young men's clubs in Khartoum North, Khartoum, Omdurman and Wad Medani. As a result of these lectures the native Boys' School in Omdurman wanted to buy a lantern and have further lectures. I do not know whether this was accomplished or not.

The Committee spent L. E. 1 of the funds for an interpreter for Mrs. Hoyman.

The Evangelical Church in Omdurman had some good posters to use in connection with their temperance Sabbath School lesson.

Mary E. Coie,
Temperance Secretary

MEDICAL REPORT—DOLEIB HILL

There is nothing new to report for the medical work of this past year. The average number of patients per day for the year is about 87, with the ordinary number of malaria, diarrhoea, and eye cases. We are thankful that there have been no epidemics. We have two more orphaned babies.

Mary V. Ewing

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The following societies gave a Grand Total of $100.00 or more to the work of the W. G. M. S. through the Junior society last year.

1. 6th Church, Pittsburgh, Pa.—$202.88.
2. Ingram, Pa.—$180.00.
3. 2nd Allegheny, N. S., Pittsburgh, Pa.—$176.00.
4. Norris Square, Philadelphia, Pa.—$168.53.
5. Tabernacle, Youngstown, O.—$163.00.
6. Zenith, Kans.—$147.84.
7. Darlington, Pa.—$145.00.
8. Sterling, Kans.—$128.10.
9. Greenville, Pa.—$125.00.
10. 7th Philadelphia, Pa.—$125.00.
11. 2nd Steubenville, O.—$114.00.
12. Emsworth, Pa.—$113.69.
13. Denver, Colo.—$110.05.
14. Mt. Washington, Pittsburgh, Pa.—$110.00.
15. River Road, Washington, D. C. $108.00.
16. Parnassus, Pa.—$108.00.
17. 1st Buffalo, N. Y.—$107.00.
18. Santa Ana, Calif.—$107.00.
19. Houston, Pa.—$106.00.
20. Fairview, Petrolia, Pa.—$103.00.
21. 3rd Pittsburgh, Pa.—$102.87.
22. Ezel, Ky.—$102.50.
23. Oak Park, Chicago, Ill.—$102.00.
24. Greenside Ave., Canonsburg, Pa.—$101.40.
25. 1st Allegheny, N. S., Pittsburgh, Pa.—$100.06.

NEW JUNIOR SOCIETIES

The following new societies were reported in the Annual Statistical report for the year ended April 15, 1943:

1. Highland Community, N. S., Pittsburgh, Pa.—20 members.
2. North Church, N. S., Pittsburgh, Pa.—22 members.
3. Hebron, N. Y.—13 members.
4. Coila, N. Y.—.....members.
5. Chicopee, Mass.—11 members.
6. Tama, Iowa—20 members.
7. Lenox, Iowa—10 members.
8. Loveland, Colo.—50 members.
9. Calvin, Evanston, Detroit, Mich.—32 members.
10. Paterson, N. J.
11. Princeton, Ind.—18 members.
12. Eskridge, Kans.—6 members.
13. Richmond, Kans.—14 members.
14. East Mansfield, O.—members.
15. Sunset Hills, Pittsburgh, Pa.—45 members.
16. Antrim, Ohio—10 members.
17. Redwood, Brooklyn, N. Y.—members.
18. Carrollton, Ohio.—13 members.
19. Cleveland Ave., West Allis, Wis.—10 members.
20. Vernon, Sussex, Wis.—10 members.
21. Tarkio, Mo.—15 members.
22. Adrian, Nyssa, Ore.—18 members.
23. Stewart Memorial— members.
24. The Rose Club, Wooster, Ohio — members.

Temperance and Reform Department

By MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

This month we shall try to answer the questions which were in the "Question Box" at the W.G.M.S. Convention in Pittsburgh. Time was limited there and these queries may be the very ones which you would have asked.

Question 1. *Outline briefly a possible working schedule for a local secretary of temperance and reform.*

The schedule for this secretary involves both information and inspiration along the lines of temperance and reform. Please send for our leaflet, "Duties of a Society Secretary of Temperance". It is free for postage and covers the subject thoroughly and concisely.

Question 2. *One program is not enough. Why can we not have more temperance programs?*

No, one program is not enough. The local Temperance Secretary should have a few minutes each month to make temperance a live and interesting subject. Then for the high point of the year, have a special program which will make a deep impression as to individual responsibility. Do avoid a long, tiresome program. Save some of your material for another time and keep your audience still hungry for more. There is much material but a sudden overdose may cause undesirable results. Small, frequent doses should be the ideal for sustained interest in temperance.

Question 3. *What is being done to bring about the restriction of the sale of intoxicating liquors not only in our army camps, but for many miles around?*

If you mean national legislation to restrict such sales, Congress still does nothing. Petitions and letters continue but King Alcohol has much at stake and uses all his influence, too. There have been some local gains in this fight. Gen. John L. De Witt, commander of the Western Defense Command, has banned the sale of liquor, wines and beer on trains in Arizona and California. The Great Northern Railway has also discontinued sale of liquors, wines, and beer in most of its trains. There was no official comment as to the reasons for these decisions but many connect them with the war effort. In some sections, certain drinking places have beeen declared out of bounds for service men by their commanding officers. Major General Buckner has been doing everything in his power to dry up Alaska, the strategic outpost of North America, but he is meeting with resistance from many persons of influence.

TEMPERANCE INSTRUCTION IN EGYPT

Following is a letter from Helmy Effendi Boulis, a young Egyptian Christian, who has been a lecturer for the W.C.T.U. of Egypt since his graduation from Assiut College in 1935. During the troubled summer of 1942 he went quietly about his work although Rommel's forces were a scant hundred miles away. Many times he has heard the crash of falling bombs.

E. T. McFeeters.
Tanta, Egypt,
January 4, 1943.

Dear Mrs. McFeeters:

My work is going on very well. We still reach new villages, and the friends of my lantern are found everywhere. I thank God every time I remember the eight years I have spent in this work.

A few days ago I had a trip to the American and English camps in the

Canal Zone. I was very glad to see the American young men there and talk with many of them. They were very happy. When one of them knew that I was an American College graduate, he called his friends, saying, "Here is a good friend." Then we talked about Assiut College and our W.C.T.U. of Egypt. It was very nice to hear one of them saying, "Do you have the Union Signal?" Another one asked for the "Upper Room". Several thousands of our temperance English leaflets were distributed in the camps and thousands more of Arabic leaflets were distributed to the Egyptian laborers.

One day last month, I had three big schools at Zagazig. At least 1,350 persons heard the lantern talks that day. The head-master of one of the schools invited the parents of the students and some of the high officials of the town and many of them attended the meeting which was held in the playground of the school.

We still reach the "Mulids" (or religious carnivals of the Delta. A few weeks ago, I visited a famous mulid. It was quite impossible t talk to the thousands who had only few minutes to stay, and then co tinue making their rounds in th mulid. Short sentences were writ ten on clear cover glasses, and show by the lantern before every pictur to make the latter clear. In thi way several hundred people saw ou pictures and read the writing to eac other. At the end of that meetin a notable man said, "It is very nic that you sweeten our round in th mulid with your pictures."

Now I am arranging for th Christmas work. As you know mo of the Copts here believe that the have the right to drink a cup or tw on Christmas. (The Egyptia Christmas is January 7), so visitin the Coptic Churches on Christma Eve for giving short talks and di tributing leaflets is very important At least four churches in Tanta an the village around will be reached.

I send my sincere compliments t everybody that is interested in m work.

Very sincerely,
Helmy Boulis

THE UNITED COUNCIL OF CHURCH WOMEN

(Continued From Page 26)

street you know he is a loyal American," for he has been released by the F.B.I. from internment.

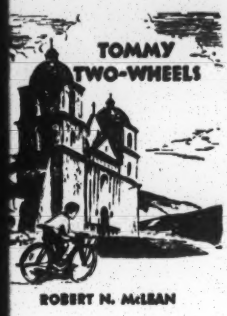
It was urged that church women enlarge all activities carried on in their churches for the benefit of those in the armed forces and to include women as well as men.

In this conference with denominational representatives, it was stressed that there must be a United Prote tant front working in relati to and through denominations. W must work together and be in tru *united church women.*

Mrs. Arthur B. McBride, representing *Mrs. J. D. Sands,* President of the Women's Board.)

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.



Junior boys and girls are going to have lots of fun with this book. We older folks like it too. We have to imagine so much.

In the first place Tommy is not a real boy; yet many real boys are just like Tommy; they have fathers who are pilots in the Air-Force, and mothers who drive ambulances or do other kinds of war work, and little sisters just like Anne; and perhaps some of you know real boys and girls who have had to leave their homes in England or Holland, or wherever bombs are falling, and come to stay with friends in America just as Tommy and Anne did.

Then imagine a boy having such a funny name—Tommy Two-Wheels! But people do have funny names sometimes. I saw in the paper something about a Mr. Redhead; only I don't think he did have. Have a red head, I mean. But if Tommy had a long name, very hard to pronounce, and if he did come to school on two wheels—of course you have guessed what, a bicycle—why wouldn't the boys call him Tommy Two-Wheels for short?

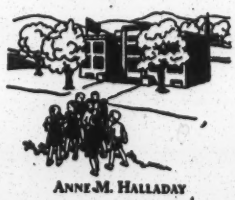
And if a boy made good marks at school, and had plenty of time after school, and owned a fine bicycle, why wouldn't he like to distribute newspapers?

And if he were a friendly boy like Tommy, he would make many friends on his paper route—all kinds of friends. They would be Spanish and Norwegian and Danish and Negro and Japanese and Chinese. That is not hard to imagine, for if you live anywhere in America, and of course you do, I am sure there are boys and girls in your school whose fathers and mothers, or grandparents, or great-grandparents came from some other country across an ocean or are of another race.

These boys and girls are American-born, just like you. We and they are Americans. We can help these fathers and mothers and boys and girls just by being friendly.

They can help us too, for they can do much that we cannot do. They may be wonderful violinists like Mr. Weismann; or know how to raise the loveliest pansies, like Taro; or make sweetest music on the accordian, like Tommy and Gordon; or know how to skin a roasted turkey, carve it, put it together again, put the skin back on and bring it to the table looking like a whole turkey—like Moon. Imagine that!

Oh, I know you will like this book.



This book is for primary juniors of the First, Second and Third grades, so why shouldn't it be a story about little Third grade boys and girls in a school out near Denver, Colorado.

And such a curious little group of friends they are; for they *are* friends. I suppose in no other country than our America could you find a class of Third Graders like this.

Just listen to their names as we call the roll: Carl Berger; Niccolo Losasso; Benny Allen; Judy and Janey Upton; Kasumi Ozamoto; Tooru Oyama; Satoko Oyama; Marta Mendoza; Diego Mendoza.

Some of Carl's family once lived in

Germany. Carl is the boy who thinks of some of the nicest, kindest things for the class to do. Niccolo's father is a market gardener now for he came from Italy where they have the finest gardens in the most impossible places. Kasumi, Tooru and Satoko are Japanese, as you would guess by their names. Marta is Mexican and Diego is her older brother. He is in the Fourth Grade. Benny Allen and Judy and Janey Upton are native Americans because their folks have always lived here for years and years. Judy and Janey are the "pigtail twins" because that is the way they wear their hair.

Now isn't that a mixed-up class of boys and girls; but they are friends, just as we said. I suppose because Miss Emeline, their teacher, is such a good friend of everybody. She thinks there is something especially nice about everyone; and everyone just loves her.

Another reason is because hanging on the wall of the church schoolroom is their Golden Rule: "Do unto others as you would have them do unto you". That is what Miss Emeline and all the Third Graders try to do. The fathers and mothers are becoming friends too; and they, too, live the Golden Rule. As the Twins' mother said, "We help each other." If all of us, wherever we are, would live that Rule, what a wonderful place our America would be.

It is something like that we mean when we sing that prayer:

"America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

For October Programs:

We Who Are America, Cloth $1.0
paper 60c.

Strangers No Longer, Cloth $1.0
paper 60c.

*Fun and Festival Among America
Peoples*, 25c.

New Americans Today (1935), 10

MAPS:

Picture Map of the United State
50x38 inches, to be colored, 50

*A decorative Wall Map of Ame
ica's Peoples*, three colors, 34
by 22½ inches, 25c.

*America—A Nation of One Peop
from Many Countries;* A w
map 54 in. by 34 in. Free f
teachers and church stud
groups. Address COUNCI
AGAINST INTOLERANCE I
AMERICA, 17 EAST 42n
ST., NEW YORK CITY.

To date our supply of the Discu
sion and Program Suggestions f
adults based on the book, "We W
Are America", has not come fro
the publisher. We have received t
Discussion and Program Suggestio
pamphlet, based on this book, d
signed for use by Young People. F
any who cannot wait for the adu
pamphlet, we shall gladly substitu
that for Young People. Eith
pamphlet, 25c.

JUNIOR BOOKS:

Tommy Two-Wheels, Cloth $1.0
paper 60c.

The Pigtail Twins, Cloth $1.0
paper 60c.

Primary Teacher's Guide, 25c.

*Children of the Church in We
time*, by Mildred Widber. Pap
25c.

YOUNG WOMEN'S DEPARTMENT

(Continued From Page 44)

otion, the theme for the day or oth- r subject—each begins with that ertain letter,—and so throughout he book. The outlined program is eing used. A good year is in pros- ect.

The cover page of the King's aughters of Highland Church, ew Castle, holds these three sig- ificant lines:—

"Coming together is a beginning;
Keeping together is progress;
Working together is success."

hese lines, culled from another rogram, appeared very recently, but ey are worth repeating.

A pledge follows on the committee age: "I will be an ideal King's aughter. I will—

Aid with my presence at all meetings—
Put my best self in what I do and say—
Stand by the officers I helped to elect—
Volunteer my service in all emergencies—
Be congenial and exchange smiles of good cheer."

Some interesting programs have been planned, one an original skit entitled, "What does it mean to be a missionary?"

A verse comes on a page shortly before the close of the program:—

"Each morning sees some task begun,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose."

One of our home missionaries has a place on the program. It is fortunate if at least one missionary can be used every year, of the home of foreign field.

GOOD NEWS FROM FAR COUNTRIES—INDIA

(Continued From Page 36)

e that word had come through the ed Cross that he was a prisoner of ar. Even that much news was as lm to that mother's heart. We had thanksgiving meeting right then. eldom have I heard a more wonder- l prayer than this that came from at mother's lips. All her other grown boys are in the service. The burden at the Bal Deo family worship is not just for spared life but that each one of the boys may keep fine and clean and be drawn nearer and nearer to God. Our people in India need your prayers in these testing times. *Hazel Bennett*

INDIAN DEPARTMENT

(Continued from Page 52)

e Lord the Indians and the mis- onaries among them.

A Prayer for the Messengers

ord, let them feel the pressure of our hands
Who serve thy cause in many lands.
cross the measureless expanse between,
ord, let us grasp their hands.

ord, of our thinking may they be aware
Who work in lonely places. where
The way is difficult, the struggle keen;
Lord, let them know we care.

"Lord, every dawning let them know we pray;
When on their spirits burdens weigh,
May they be strengthened by a power unseen.
Lord, let them know we pray."

By Edith Poiteus Thaye.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret Ballantyne, 1941—Gujranwala
Miss Minnie E. Beatty, 1912—Abbottabad
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Marjorie Faught, R.N., 1933—Taxila
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Pasrur
Miss Alice G. Hill, 1938—Sheikhupura
Miss Janette Howland, 1921—Campbellpur
Miss Mary Kyle, 1904—Pasrur
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Pasrur
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot City
Miss Margaret L. Murdoch, 1924—Sargodha
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Helen V. Weede, 1928—Zarfarwal

NOW IN THIS COUNTRY (from INDIA)

Miss Kathryn Beattie, 1920—c/o Rev. E. E. Beattie, Alexis, Ill.
Miss Hazel Bennett, 1908—1025 S. Trenton Ave., Edgewood, Pittsburgh, Pa.
Miss R. Jean Black, 1921—Petrolia, Pa.
Miss Lois M. Buchanan, 1910—334 N. Rutan St., Wichita, Kan.
Miss Marie Cash, 1926—R.D. 5, Lebanon, Ind.
Miss Margaret Fehlman, 1918—7929 Loomis Blvd., Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Reba C. Hunsberger, M.D., 1921—5914 N. Pulaski, Philadelphia, Pa.
Miss Olive Laing, 1912—46 N. Duane Ave., Pittsburgh (5), Pa.
Miss Sarah Jane Lamont, 1928—440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Louise Scott, 1916—609 SummerAve., Newark, N. J.
Miss E. Marjorie McCrory, 1936—McCrory Farms, R.D. 1, Homer City, Pa.
Miss Kate E. Spencer, 1918—5024 Indiana Ave., Chicago, Ill.
Miss Vivian L. Trimble, 1921—Blanchard, Iowa
Miss Ruth A. Warnock, 1913, 1936—915 East 8th St., Wellington, Kans.
Miss Georgia Wengert, 1920—Lebo, Kans.

RETIRED (from India)

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurelia G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—812 Cleveland Ave., Avalon, Pittsburgh, Pa.
Miss Mary E. Logan, 1891—825 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902—205 E. Broadway, Girard, Ohio
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.

HONORABLY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—1769 Crescent Heights Blvd., Los Angeles, Calif.

RETIRED (from Egypt)

Miss Rena L. Hogg, 1899—c/o American Mission, Assiut, Egypt
Miss Ella M. Barnes, 1911—926 East 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901—Fair Meadows, Limekiln Park, R.D., Chalfant, Pa.

EGYPT—c/o American Missions

Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayoum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Cairo
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss Lois D. Kingan, 1926—Benha
Mrs. Jack McMillan (nee Constance Harper, 1937)—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, Pd. D., 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss Elizabeth McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Cairo
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1923—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Cairo
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Luxor
Miss Edna B. Sherriff, 1920—Assiut
Miss Nellie S. Smith, 1911—Cairo
Mrs. G. G. Gutteridge (nee Mary Stevenson, 1939)—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Ruth A. Work, 1904—Assiut
Mrs. A. F. Huish (nee Mrs. Margaret J. Work, 1939)—Cairo
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY (from Egypt)

Miss Leota Cabeen, 1909—1214 Fifth Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1918—Americus, Kansas
Miss Mary Frances Dawson, 1922—808 E. Third St., Ellensburg, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Elsie French, 1909—1214 First Ave., S., Escanaba, Mich.
Miss Martha C. Glass, 1922—803 E. Second Ave., Monmouth, Ill.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Dora B. Mason—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Jeannette McCrory, 1916—Sterling, Kans.
Miss Helen J. Noordewier, 1921—Warm Springs, Oregon
Mrs. Rachel T. Seiver, 1925—1057 S. Genessee St., Los Angeles, Calif.
Miss Jane C. Smith, R.N., 1922—Box 672, Toppenish, Wash.
Miss Marie F. Tait, 1925—R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917—Tarkio, Mo.
Miss Laura B. Walker, 1904—1109 McClure St., Munhall, Pa.
Miss Ruth M. Williamson, 1924—Tama, Iowa
Miss Elizabeth M. Wilson, 1932—Lewis, Iowa
Miss Esther W. Wilson, 1919—c/o Mrs. John McCain, West Bridgewater, Pa.
Miss Margaret A. Work, 1924—E. Platte Ave., Fort Morgan, Colo.

THE SUDAN—c/o American Mission

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY (from The Sudan)

Miss Elsie E. Grove, 1912, R. D. 3, Poughkeepsie, N. Y.
Miss Mary Jane McKnight, 1922—429 Fourth St., Ellwood City, Pa.
Miss E. Verna Pillow, 1930—Morgan Hill, Cal.

NOW IN THIS COUNTRY (from The Sudan and Ethiopia)

Miss Ruth C. Beatty, R.N., 1921—2040 Chestnut St., Philadelphia, Pa.
Miss Isabel Blair, 1922, c/o Mrs. A. C. Farner, 1023 Mifflin St., Huntingdon, Pa.

ETHIOPIA—c/o American Mission)

Mrs. A. W. Pollock, R.N., 1942—Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923—Addis Ababa

PEACE
from sculpture
by Herring

A LITTLE TIME APART

Prayer For Peace

Speak, Lord; Thy servants wait to hear
What Thou shalt say
For Thou hast promised peace.

Here in this wasted world,
Where men and women grope in vales of tears,
Where children cower under tyranny,
Here do we pray that Thou wilt judge the earth.

By the light of Thy countenance, O Lord,
Rebuke the evil of the lands;
Send down Thy mercy and Thy truth
And flood the earth with goodness from on high.

Let Righteousness look down from highest heaven,
And meet the Truth that rises in men's hearts;
Hasten the glorious day when all shall serve Thee, Lord,
And Righteousness and Peace shall kiss and dwell in every land.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups

MISSIONARIES AND MISSIONARIES' CHILDREN AT NEW WILMINGTON CONFERENCE, AUGUST 6-14, 1943.

Front Row: Billie McGill, Dickie Brown, the three Davies children; Mrs. M. C. McFeeters; Mrs. Willis McGill; Mrs. James Brown; Mrs. J. L. Anderson; Miss Dora Mason; Miss Jean Brown; Mrs. Bancroft; Miss Esther Wilson; Miss Mary McGeoch; Miss Marie Tait. Second Row: J. A. Heasty, D.D.; Rev. James Brown; Rev. J. L. Anderson; Miss Roberds; Miss Louise Scott; Miss Isabel Blair; Mrs. Donald Davies; Mrs. J. W. Acheson; J. W. Acheson, D.D. Third Row: [illegible]; Miss Elsie Grove; Miss Mary J. McKnight; Miss Ruth Beatty; M. E. Philips, D.D.; Margie